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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

Dr. Bacon is at present traveling in Europe and the East, and his correspondence will enrich the paper during the year with his observations upon European and Oriental scenery, society and institutions.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

The Assistant Editor is Rev. JOSHUA LEAVITT.

The elaborate and polished pen of our esteemed contributor CHURCH, will also continue the discussion of historical, theological, scientific, and practical questions according to the earnest which our readers have for several weeks enjoyed; and the corps of domestic and foreign correspondents will supply all matters of intelligence and interest from their several fields.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Jan. 28, 1851.

THE REAL MASSACHUSETTS SENTIMENT.

The question is occasionally asked—What is the real sentiment of the honest, sober-minded, and religious masses of Massachusetts, in reference to the questions that agitate the land? To get at the right answer to this, we must go neither to the columns of the *Post* nor the *Atlas*, perhaps not even to that of the *Commonwealth*; but to the town-talk of rail-car and stage-coach—to the fireside converse of the intelligent workers, and to the utterances of the clergy. There is something untrue in the lens of city tongues and city types, which distorts and discolors the sentiment of the people, as it passes through. The citizens of Massachusetts, as a body, are as far from being disunionists in theory, as Daniel Webster; and as far from supporting the Fugitive Slave Law, in fact, as William Lloyd Garrison. They abhor the system of slavery, root and branch. They think of it more now than ever before, and therefore abhor it more. They love the Union, and will stand by it; and so they love Liberty, and will stand by that. If a man wants their votes, and knows how to get what he wants, he will go for the Union in its place—and for God and humanity in their place—and will take very good care not to sneer at the higher law. The Gospel ministers of Massachusetts (perhaps a few, whose optical work is done through the city lens, may be exceptional) sympathize from their heart with the noble position which has been taken in your columns. Some of them would use milder phrases for themselves, but even they would hardly have you do it. Their heart throbs to yours in the generous and heroic endeavor, in the face and frowning front of indignant Mammon, to assert and maintain the glorious doctrines of our fathers, and prove ourselves worthy to live a little longer in the same land with their consecrated dust—and the rock whereon they trod.

Sermon after sermon has been preached from our country pulpits—kindly, yet most boldly, claiming the reverence of the people for the law of God as supreme—and the God-given conscience as the sole arbitrator on disputed points. Scores of these have been urged by their hearers into print; and a most mighty and creditable volume might be made of these solemn counsels. The popular heart answers to them. It is true to God yet, among these hills. Seed is sowing and germinating all along our New England intercourses, that will grow up into a harvest, to the astonishment of those politicians whose polar star—to which they steer steadfast through all surges of conscience, and all storms of opposing morality—is a cotton ball, so spun and woven as to put money in their purse, and office in their hands.

Many good men, it is true, are afraid of Garrison, and the semi-abolition, semi-infidel hobby whereon he rides at present. If there were no Garrison, there would be many more professed abolitionists. But it is not in the power even of the most disgusting ultraisms to repel old Massachusetts into the deep infamy of the abyss at the bottom of which lies the "Fugitive Slave Law."

THE ELECTION.

THE election is yet *demi*. Mr. Sumner has been chosen by the Senate; and at the last balloting in the House, was still some five votes from a majority over all. Any farther trial has been postponed a fortnight. As wisdom is frequently the growth of time, it will not be strange if this most important act of the session should then be consummated. Meanwhile, Gov. Boutwell—who is a man of honor and gentlemanly feeling—has leisure to enjoy the mortification of his present singular position.

THE BOSTON KNOCKINGS.

All "Rochester" and "Stratford" (whether "upon Avon," or otherwise) knockings have leave to withdraw. Their diminished heads are not wanted in this community. WE have now THE knockings, real *Boston* ones. Paradise, or some other place, has disgorged itself at our doors. For the sum of one dollar, lawful currency, a *thumping* conversation can be had with any desired ghost.

This is with us no mere vulgar and milkmaid affair. Divines and philosophers, physicians and poets, are among the knockers. Dr. Channing seems to be the most sought after of the denizens of the other world. The following extracts from a serious communication to the *Post*, over the signature of W. M. Fernald—a person who preaches weekly in this city—will illustrate the most refined and transcendental phase of this new art, as it exists at this center of light and knowledge. Let it be premised that the interview took place through Mr. Sunderland's *medium*, in the presence of an intelligent company of ladies and gentlemen, under circumstances which rendered deception impossible. (I select only the pithiest questions.)

"DR. WM. ELLERY CHANNING, are you present to answer some questions? Rap.

Is it your spirit that produces these sounds? Rap.

Is it you, through some spirit authorized by you? Rap, rap.

Will you agree to all that it says? Rap.

When your body died on earth, what was your first most impressive realization of the spirit world?

Was it of its great naturalness and analogy to this world? Rap.

Did you, as soon as you was out of the body, realize that you had passed through the process of death?

Did you in what we should term a few hours? Did you in one hour? Rap.

Was you then impressed most with the beauty and glory of the spirit world? Rap.

With the truth of immortality? Rap.

[Here the spirit said he was most impressed with *all* these.]

Did you meet and joyfully recognize your friends who died before you? Rap.

Did you soon meet Dr. Follen? Dr. Tuckerman? Rap.

Is Unitarianism, as generally preached, truer than Universalism as generally preached?

Is a mingling of both truer still? Rap.

Is a mingling of some of all prominent sectarian teachings truer still? Rap.

Are the doctrines of Rev. Theodore Parker, with regard to Christianity, truer than those taught by the generality of Unitarian clergymen? Rap.

Do you sympathize much with his position and influence as a public Christian teacher? Rap.

Are there, or were there ever, any miracles wrought in violation of eternal law?

By a suspension of any law? Rap.

By the introduction of any new law? Rap.

Were all the miracles of Christ as much natural, in the sense of law, as any operations of ordinary nature? Rap.

Are there many false or spurious miracles recorded in the New Testament?

Are there some? Rap.

Is that true of the feeding of so many thousands with the five loaves and two fishes?

Answer—Part true and part false. It depended on the state of mind of those present. There was no multiplication of substance by any unusual process of nature.

The question was then put—Is every spirit of a male nature destined to come into natural affinity with some spirit of a female nature, so that the two will make one perfect being, spiritual and eternal? Yes.

Is marriage in this world the most direct source of the very greatest good and the very greatest evil? Rap.

Do clergymen, even of the most advanced and rational sects, neglect most woefully to teach the natural laws? Rap.

What is best to do in such a case? Will the spirit of William Ellery Channing, or one acting by his direction, be pleased to spell out the best remedy?

Answer.—"They will remain for a time, after which a change."

[Here an interruption of conversation ensued, and the spirit spelled out—"That man be still."]

You perceive, even in these sublime and conclusive revelations, our Yankee tendency to mingle the *utile* with the *dulce*. Our "knockings" amount to something more than telling silly women how many children they have had, and such like Manhattan marvels. We are on the eve of a blaze brighter than Paine's gas. We propose (as soon as the little preliminaries can be arranged) to *know everything!* Although "that man" had to "be still," there are other men; and by the help of the late Dr. Channing and others, we purpose to settle all disputed points—find out which denomination is "the Church"—who is the best preacher in the city of Boston—how much of the Bible it is best to believe—who Melchisedek's father was—what has become of the Atlantic—and all things.

Quere.—What will be the effect upon the size of Theodore Parker's congregation of this supernatural endorsement of Dr. Channing's?

CRIME AMONG THE YOUNG.

The Report of Mr. City Marshall Tukey has just been published, and is an exceedingly valuable and suggestive document. He says that (in our population of 139,000) 630 children have been arrested the past year. That within the last three years, 76 minors have been sent from Boston to the State's Prison, and, during the same time, 702 to the House of Reformation and Correction; while the State Reform School now contains 100 from this city. The following extract seems worthy of general reading, as the result of much experience by a shrewd man:—

"In my opinion, what is needed, is a law by which the Police may, when they find a child, who, for any cause, is about the street spending his time in idleness, or whose parents do not, or cannot, provide for it, take him or her before the Mayor, or some other suitable person, who should immediately provide for its welfare for the time being—giving notice to its parents, guardians, or friends, to appear and show cause, and if, upon a hearing of the case, he shall be satisfied that the child has not been properly provided for, he shall have power to sentence the child to some institution where it shall be kept until fitted, by age and education, to be bound out to some mechanic, tradesman, or family, and *no longer*."

Yours, MORTON.

For the Independent.

LETTER FROM ILLINOIS.

SPRINGFIELD, ILL., January 16, 1851.

MESSRS. EDITORS:—The legislature of this State convened on the first Monday of this month; and on Tuesday, the message of the Governor was received. Of this document, it is perhaps not necessary to speak. Printers would complain of its length, since its contents might easily have been reduced to more moderate dimensions. But it has been very well received, as it deserves, by both political parties.

The subject of internal improvements—especially the project of the great Central Railroad, holds a prominent place, and is commended to the attention of the Legislature as a matter of primary importance.

On the subject of Education, the Governor recommends certain changes, which it is hoped may be speedily adopted. By a grant of land from the General Government for the specific purpose of founding a State University, a fund has arisen now amounting to about $150,000. This sum was loaned to the State, and the interest, at 6 per cent. appropriated to the support of Common Schools, and distributed as a part of the proceeds of the Common School fund.

It is now recommended by the Governor, to distribute the avails of the Seminary fund to the different Colleges, to be appropriated to defray the expenses of such students as are expecting to devote themselves to the work of teaching In what manner these views will be carried out, if at all, it is not at this stage of the movement possible to predict. The scheme meets with favor from leading members of the Legislature, and strong hopes are entertained of its ultimate success.

On the subject of Banks, the message maintains the doctrine of the Anti-Bank men. The State Bank, under the operation of an act of the Legislature passed six years ago, has been slowly winding up its affairs, and may be regarded as now among the things that were. In the mean time our State has been, and still is, overrun with bank notes from almost every State in the Union. At this time the banks of Connecticut, Massachusetts, Vermont and New York furnish not less that one half our paper currency. But a change is evidently at hand. Present symptoms indicate that at this very session, some provision for banking in this State will be adopted, and the unwise policy of using the bills of the banks of other States, abandoned.

The recent "*Compromise measures*" adopted by Congress,—in other words, the Fugitive Slave law, comes in for a share of the Governor's praise. As *in duty bound*, he is a warm friend of the Union, and *of course*, is full of gratitude, and patriotic joy that such quieting enactments found their way through both houses of Congress, and are now the law of the land.

One of the first movements of the Legislature was the introduction of a series of resolutions, rescinding the Wilmot Proviso instructions to our Senators in Congress. These resolutions will doubtless pass; but not without opposition. They are recommended and introduced under the plea of pacification. The subject of Slavery is an exciting subject,—the Northern and Southern fanatics are arrayed in hostile attitude against each other—the Union is in danger, and therefore, we, the middle ground, must do what we can to pacify. Such are the motives urged by the friends of the resolutions. While on the other hand members from the northern part of the State are outspoken against the resolutions, and every principle involved in them. It is not a little interesting to find the Legislature of Illinois eagerly discussing the subject of Slavery, and many of the agitating questions which grow out of it. It is quite obvious that most of them would, if possible, avoid all mention of the whole subject; but necessity, or providence, or some power which asks no questions of any man, leaves them no alternative. The subject is one which neither Congress, nor Legislature, nor General Assembly, nor Conference can shut out, or stave off. It will be heard. It is a subject, walking about at liberty, heeding no threats, or menaces, or arguments for postponement; claiming the right to be heard, and ever assuming that subjects, like men, have certain inalienable, indestructible rights.

In the mean while, the Railroad fever, while it increases as it relates to smaller projects and shorter roads, is evidently much cooled off, for the present, about the great Central Road. For some reason, not exactly understood by every body here, the capitalists who were expected to be here, all eager to invest their means in this enterprise, are not as yet here. It is quite likely there are men on the ground who might assign reasons, but what they are the public are not informed. In due time we shall know.

Elder Knapp is holding a protracted meeting in the Baptist church in this city. He has good congregations, and a number have been baptized; but it would be premature to say anything of results at this time. We are in great need of the presence of the Holy Spirit in all our churches.

Yours, A. H.

FROM AN ALBANY CORRESPONDENT.

ALBANY, Jan. 22, 1851.

MESSRS. EDITORS:—As the seat of our State Government, this city is occasionally the center of some movements which must possess an interest for many of our readers; accordingly I offer you a few sketches, embracing notices of any events which may seem worthy of regard.

A prominent circumstance of this kind is a course of three lectures recently delivered before our Young Men's Association by Prof. Guyot. This gentleman—formerly a colleague of Agassiz in the University of Neuchatel, Switzerland, but at present a resident of Cambridge, Mass.—is already very favorably known to the more intelligent portion of our American public by his scientific efforts. His lectures a year or two since in Boston awakened very great interest there; and the subsequent publication of them, under the title of "The Earth and Man," fully sustained and widely extended that interest. He has become in some degree appreciated among us, from the fact that his employment by our Board of Regents to superintend the new system of meteorological observations throughout our State, has made known to many who are interested in science his unusual attainments. His lectures, therefore, upon the harmony of the Mosaic Cosmogony with latest scientific conclusions, were looked for with much interest; especially as his previous publications, while attesting on every page his thorough acquaintance with physical science, evince a depth of Christian sentiment by no means frequent among scholars, and especially among foreign scholars of the same grade.

The first lecture was occupied with a sketch of the astronomical history of our planet. The lecturer illustrated by beautiful diagrams the position and relations of our earth in the solar system, and the yet more extended relations of that system itself to the vast stellar arrangement of which it forms a part. Beginning with the discoveries of Herschel the elder, he brought down the history of astronomical discovery to the present day; and presented a diagram exhibiting the grand cosmical arrangement, as these discoveries give it to us. This showed the sun as holding a position near the center of an innumerable multitude of similar stars arranged in the form of an ellipse, of which the breadth might equal perhaps one-fifth of its longer diameter. The milky way, dense with the luminous points which represent the other members of the system, indicates the plane of its length and breadth; while through the more vacant spaces on either side we look out into the abyss of space, and discern the nebulæ which indicate the existence of other and similar groups in the remoter depths beyond.

Prof. G. passed next to inquire after the scientific theory of the formation of these systems; and here he luminously expounded the nebular hypothesis of La Place. According to this theory, all matter originally existed in its gaseous form, occupying in this elementary state the whole immense space through which now our system extends. The first conceivable change would be the condensation of this formless mass at particular points, evolving heat and light, and separating it into distinct systems of bodies. The rotation of these bodies would then take place around central points. As the mass continued to condense itself under the influence of gravitation, the outer ring of matter would at length be separated from the included portion, and would continue to revolve as before, at the distance and with the velocity it possessed at the moment of its separation. This process would soon be repeated, another planet thrown off, &c., till finally only a central orb would remain, with a system of planets revolving round it. The mass of our planet would be then, first gaseous, next aqueous, till finally a solid nucleus would be formed.

Prof. Guyot was understood, in connection with a large geological school in Germany headed by Wagner, to question the idea of the igneous fusion of the present mass of the earth as held by many geologists. The nebular hypothesis he was disposed to criticise, as accounting too exclusively by mechanical action for the earth's present form and condition; and as taking too little notice of chemical and other laws; though with some limitations of this kind he deemed it probably true. The coincidence between the actual condition of the solar system and the results of such a theory, as mathematically calculated—several of the most important of which were distinctly specified—could not be overlooked. He concluded by marking three distinct eras as characteristic of the development of the inorganic creation upon this theory—viz: starting from the existence of a uniform nebular mass, we have.

1. The existence of diffused luminous matter;
2. Its condensation and separation into distinct masses;
3. The formation of a mineral crust.

The second lecture was occupied with a similar summary of the geological history of the earth, distinguished as the *organic* period. Geological investigation shows that our earth has been the subject of very numerous and most extensive changes; and that the grand and decisive eras of change have taken place not by any regular gradations, but by convulsion and violence. Each period has its own characteristics, involving the combination and action of different chemical elements, and marked by varieties of organization appropriate to these varying chemical conditions.

First we have the primitive period, distinguished by the deposition of the granitic rocks. These are principally silicious, and are alike over the whole globe.

Next we have the paleozoic period. In this took place the formation of those vast beds of sandstone known as the siluvian, devonian and carboniferous series. These are of immense thickness, and indicate a period when the earth was divided into great basins, in each of which a similar process went on. To this period belong the invertebrated animals and the fish. It commenced with low forms of organization, mollusca, trilobites, &c., and the fish are numerous in it; but we have no creature in this period breathing atmospheric air.

Then we reach the secondary era. In this no species of the former period survives. The condition of the earth is changed. The land is largely developed, and the formations of this era go on in inland and comparatively tranquil seas. This mingling of sea and land is characterized organically by the existence of the great reptiles; we find large multitudes too of infusoria; and the huge birds of the Connecticut sandstone belong to this period.

Again a convulsion—the whole creation perishes utterly, and a new order of beings is introduced. The transition to the *tertiary* takes place with a wider break than is observed anywhere else in the whole series. The deposition of strata continues, but in numerous *local* basins, such as those of Paris and London. The Ammonites, Belemnites, &c., disappear entirely, and the great mammifers are introduced. We find huge tigers, lions, bears, and even monkeys; and here too belong the palæotherium and other immense mammifers of Cuvier. The vegetation approaches in type the character of our own era.

Finally, another grand change occurs; the surface of the earth takes substantially its present form, and the existing races of animals, with man at their head, are introduced into the world.

The *organic* progress of the globe then displays four great eras, which may be thus designated:

I. That of the invertebrata and the fish, which may be termed *the Oceanic*;

II. That of the reptiles, which is *Insular* or *Maratime*;

III. That of the mammifers, which may be termed the *Continental*;

IV. That of man, which is the *Modern Era*.

In the third lecture Prof. Guyot arranged the several eras of the grand movement thus scientifically indicated, and sought to harmonize them with the Mosaic Cosmogony. The "days" of the creation recorded in Genesis, he remarked, were at first anterior to the arrangement of the solar system, and of course could not be taken to denote any such period as an apparent revolution of the heavenly bodies. Furthermore, at the institution of the great distinction between day and night (mentioned in v. 5), there is an obvious reference to a creative epoch, and not to any specific period: "God called the *Light* Day, and the *Darkness* called he Night." Assuming then that these terms denote great epochs of the creative work, with no definite reference to time, Prof. G. compared the Biblical eras thus understood with those which the scientific history of the earth discloses to us. The phrases evening and morning he supposes might denote respectively periods of confusion and violence on the one hand, and of order and progress on the other.

First, then, we have the universal diffusion of unorganized matter, corresponding to the period when matter created by Divine power was "without form and void." The only condition of matter which answers this description is the gaseous. Immediately subsequent is the "moving of the Spirit of God on the face of the waters;" that is, the exercise of Divine power upon these formless fluids. This results in—

The luminous period; God said, *Let there be light*. This would be the first effect of condensation under the laws of gravitation and chemical attraction. The combination would evolve light; and institute a distinction between the luminous nuclei and the darkness beyond. The previous period of darkness, and this era of light, are the evening, and the morning, of the first day.

The creation of the firmament occupies the next period. The word denotes an expanse—a space—and the progress of this period implies a separation of the yet fluid masses from each other; "God divided the waters which were under the firmament from the waters which were above," &c. This corresponds to the formation of distinct bodies—separated by an expanse from each other. It is the second day.

The third day is characterized by a double work; the arrangement of sea and land, and the creation of plants. The vegetable is the necessary mediator between the animal and the inorganic worlds; as no animal can take its food in an inorganic state. The earliest plants may have been marine, and none are now found in these earliest strata, as they have all been wrought over by fire in such a manner as would necessarily destroy all traces of organization. This corresponds to the consolidation of the globe's mineral crust, and terminates the inorganic period.

The fourth day brings before us the organization of the solar system. This late creation of the heavenly bodies has been the subject of much ridicule, yet the nebular theory of the earth's formation involves this as one of its essential points. Upon that hypothesis, the most distant planets would necessarily be thrown off earliest; and the process of planetary formation would advance regularly toward the centre, and terminate with the sun. This body the investigations of Herschel upon the solar spots, and Arago upon the solar light, show to be probably solid, with a turbid and dark atmosphere, surrounded externally by a luminous areola. Such was probably the condition of the earth previously to this fourth day. Now, however, the combinations which supply the heat and light terminate,—the earth's proper light ceases,—the atmosphere becomes clear,—and the heavenly bodies henceforth rule the day and the night, and divide the seasons and the years.

The paleozoic period commences next; characterized geologically by the introduction of marine and reptilian forms, and subsequently by those of birds. The harmony with the next Mosaic epoch is very clear; "God created great whales," and bade them "multiply, and fill the seas; and let fowl multiply in the earth." It is the work of the fifth day.

Next follows *the Tertiary system*,—widely distinguished from the preceding by the total cessation of all the preëxisting forms of life, and the introduction of the mammifers. These are the evening and the morning of the *sixth* day. God made "the beast of the earth and the cattle after their kind." It is worthy of notice that, both biblically and scientifically, this period is divided; and is characterized by a double work, like that of the third day. First, the animal creation, and then man, is introduced, according to the Mosaic record; and we find that in the physical history of the globe, the great mammifers preceded the appearance of man.

Here, biblically and geologically alike, the creation of animal species terminates.

It is only the briefest illustration of the leading facts of this argument which I have been able to give; but I have said enough, I am sure, to convince your readers that the effort was one of no common kind. The attempt, certainly, in itself a very bold one, was executed with a conscious strength and evident control of facts and theories, which made a very favorable and deep impression on all who heard it. Its originality lay principally in the idea of including in the exposition of the biblical cosmogony, the *astronomical*, as well as the *geological*, history of our planet. So far as I know, this has never been attempted before—at least in connection with this theory; though the very language of the record—"generations of the *heavens* and the earth"—strongly suggests such an interpretation. It deserves to rank among the most elaborate and successful efforts of its kind; and when given to the public, as it soon will be, from the press, will certainly be found worthy of most attentive study. The result of such examination it may not be wise to anticipate; but I cannot help indulging the hope that Professor Guyot will be found to have added something to our knowledge, and much to our argument, on a most important topic of biblical history.

I cannot but regret that in no one of our literary institutions, as at present constituted, is there any chair of instruction precisely coincident with that which Prof. G. has so ably occupied abroad. It would be honorable to our science should some effort be made to supply one. The physical history of mankind, and of our globe, will be found to have most important relations to our moral history; relations which underlie all the civil and religious history of men, and which display remarkably the power and providence of God. We have much to hope in this respect from such labors as those of Prof. G. May I ask your readers to remember his name as that of one on whose statements they may always rely as accurate and profound, and to whose efforts both science and religion are under some obligation?

Cordially yours, HOLLAND.

Foreign Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Jan. 9, 1851.

TAXATION AND FINANCE, ENGLISH AND AMERICAN.

A number of topics, none of them without interest, but neither of them of paramount importance, engages public attention. Questions of a more material and secular character are beginning to occupy a part of the ground so exclusively occupied of late by ecclesiastical matters. The meeting of Parliament draws nigh. The uneasy, the hopeful, the credulous, are looking forward to this event; some expecting; some, more wise, agitating. The abstract of the public accounts for the year and quarter ended on the 5th inst., shows a balance of income over expenditure, notwithstanding the reductions in taxation. The excise gives an increase of a quarter of a million, and the post office of £14,000; the latter, notwithstanding greatly increased expenses, and the very large payments made to railway companies for conveyance of mails.

There is no reason whatever to expect that the Chancellor of the Exchequer, or his colleagues, will improve their opportunities: miserable financier is he, and are they. The taxes on *light*, *cleanliness*, *temperance*, will be assailed, but not with power sufficient to compel submission from the Chancellor. London however, is moving against the window tax, and it will be the first to go, though bad as it is, it is not the worst of the taxes, inasmuch as the poor do not pay it, and it is to some extent a property tax. Worse than this is the paper tax. This yields about £800,000 to the revenue. It places every manufacturer under a galling, vexatious, prying excise despotism; hampering him at every step: it deprives many thousands of employment, and prohibits cheap literature; there will be a blow directed against it. The tea tax, perhaps, is more injurious and oppressive than any. It is not a tax on value. The tea of the poor man costing 8d. to 1s. per lb., pays 2s. 2d. tax. The choice tea of the wealthy, costing, say 6s., pays *not* 19s. tax, but 2s. 2d.; and this irrespective of the accumulated profits on these taxes, which the consumer has to pay to merchants and retailers; and irrespective, too, of the limitation of commercial exchanges with China.

It is a matter of surprise to Englishmen, and of some comment just now, apropos to Mr. Senator Corwin's Report, that the whole represented American people should consent to pay perhaps three times the value of all the cloth garments, and all the iron goods they require, through taxation and the profits on the rates first paid by importers. Four bushels of American wheat will buy at Leeds cloth fit for a go-to-meeting coat; cloth, too, made by people who are rare consumers of American produce. An American gentleman recently walking with the present writer, appeared to be struck with nothing more than by the free and varied use of iron here; he wondered, for example, to see miles of light and strong iron fences, in gardens and parks; wondered to be told that a neat and strong iron hurdle of six feet long, with four rails, would be bought for less than a bushel of American wheat; and then comes the further wonder, that far-seeing and enlightened republicans should risk the gathering of populations in any degree resembling our subterranean workers in the Canal and Iron Districts.

THE CARDINAL AND HIS PRIESTS.

There is not the remotest prospect of our being delivered from ecclesiastical turmoil: clerical corporations will torment us to the end of the chapter. There are half-whispered accusations from the Roman Catholic clergy against their new Bishops, who are charged with having intrigued to obtain such power at Rome as would place the clergy in their hands without even the protection of law, or of past usages; and that, while thus obtaining powers to coerce and oppress the clergy, they have for years past been engaged in attempts to possess themselves of all the real and personal property devoted to charitable uses in this country for the benefit of the Roman Catholic population. The priests thus successfully conspired against at Rome have been kept down by threats of ecclesiastical censure. These things, and others of a like kind, have been pressed upon the notice of the new Cardinal; but though he is sufficiently combative, and has just let off a long and vituperative article in his organ, *The Dublin Review*, he maintains a discreet and valorous silence in respect to these distinct charges.

Another Roman Catholic document of some interest has been given to the light. Five or six years ago, several Roman Catholic noblemen and gentlemen were desirous of extending the means of worship to their co-religionists in London. It now transpires that the Pope would not grant a licence for the proposed building unless an annual Papal tribute were paid, to produce which, it would require that £3,000 should be invested in the funds! and this apart from the ordinary charges and expenses.

FATHER GAVAZZI IN LONDON.

A strange, but most eloquent voice was heard in accusation of the Papacy in London, last Lord's Day. The patriotic Italian priest, Father Gavazzi, who animated the republicans of Milan, addressed an audience of Italians. A bare outline of a portion of his address serves to convey an impression of his fervid and rousing eloquence. He thus characterized—

CLERICAL SHOPKEEPERS, AND THEIR OPPOSITES.

"There are clergymen in our prostrate country, as elsewhere, who are mere sacerdotal tradesmen—*preti botegai, clero trafficatore*. We know the men—we know them of old. They cry hush! if you whisper the word abuse. They say, uncover not the shame of our mother. No; let the gangrene go on—let corruption eat farther into the flesh until the whole mass become putrid—carrion so rank that it smell to heaven. We in the mean time eat and drink and make merry in the lazarhouse, the Church of the living God, or, like sailors in a plague ship "with Peter at the helm;" so our rations are served out regularly, let the crew and all perish in the inevitable devastation we cannot cure. I reason not with such. I am for the cautery and the surgeon's trenchant blade; I am against dissembling, palliating, or plastering up the corroding scurvy. But, thank God for it, there is yet a portion of the Italian church true-hearted and sincere. There are in our land young Levites who are uncontaminated with the leprosy of Rome's hoary-headed prevaricators in the service of God's temple. In Lombardy and Venice they abound; in Tuscany they are numerous; in Piedmont they openly proclaim their abhorrence of papal abominations—they are the hope, and will yet be the rescuers of Italy. I have been told by the craven slaves of an anti-national and anti-Christian system, you are alone! (it is false,) you peril your future prospects, (I have no earthly views of personal gain like theirs,) your acts will be noted down and remembered against you, (I glory in the denunciation of rascaldom.) The Jesuits are watching you—their spies are taking down your words, (let Loyola do his dirty work—I have long since known and defied him.)"

In burning words, he compared the conduct of the modern Ultramontane Romanists of France with the old butchers of St. Bartholomew, and identified them as one and indivisible, and warned Protestants against Rome as might a Huguenot or Puritan:—

OLD BUTCHERS AND NEW: A WARNING.

"Do you see this old cassock? Clad in these humble rags, I have ere this confronted the banded hordes of human tyranny in all their variety of denominations: nor shall I shrink from an encounter with the vilest and most treacherous of all. In this old gown I have stood as a target against the musketry of the foes of civilization and freedom before now. I have stood out against the bloody Croats of Austria, the miserable Maimelukes of Naples, and the degraded Cossacks of France! Does that rampant renegade Montalembert claim respect from me—or the Bourbonite cretinism of De Falloux challenge my homage? Know we not how low has sunk French policy and French principle in the eyes of thinking Europe and unshackled America? The old butchers of the French St. Bartholomew have got the upper hand once more; and the massacre of Rome's best citizens may now be added to the canonized and papally-glorified extermination of the Huguenots. Do I seek to convert Englishmen to the papal religion such as it now stinks in the nostrils of mankind? Heaven keep me from any wish of the sort! Men of England, keep your Christianity, hug it to your bosoms, fling it not away for the embrace of the degraded harlot that flaunts her faded finery in the twilight of the human understanding, but in the rays of the sun of intellect is but a loathsome aggregate of abominable impostures. When the religion of Italy resumes a purified aspect, when the handmaid of God is again seen to walk forth as in the days she won your hearts—in the days of the great Gregory and the monk Austin—then hail her as of old, but not till then."

The Pope and his spiritual emissaries, the cardinal and his staff of missionary priests, are the subjects of eloquent

expression of great thoughts. They come to us like the first works of genius from an uncultivated people, almost awful from their intensity of thought and their *contempt* of the form.

The French school I for one do not like. There is throughout a too constant seeking for *effect*. As one studies the collections of modern paintings in the Luxemburg and the Louvre, one cannot but be struck with the number of dramatic terrible scenes; with the delight of the artists in striking contrasts and vivid coloring; with the brilliancy and luxury of the painting, showing apparently a want of the severe and pure taste which must belong to the highest art. Yet despite all this, every one must acknowledge a tone through them all of that wonderful genius which characterizes nearly everything the French people undertake. The pictures of *Paul de la Roche*, and *Calam* and *Biard*, may well rank very high in modern art. There is one painting in the Gallery of the Louvre, by a modern artist whose name I have forgotten, which has left a very deep impression upon me.

It is a moonlight scene, with a murderer escaping from his victim, and the Angel of Justice above him. The whole execution and beauty of the painting, as well as the idea, are so wonderful! The cold, pale moonlight, so difficult to give, falls over the face and unstrung form of the dead, and gleaming on the muscular shoulders of the murderer as he tries to escape, produces an effect of *life* which has rarely been surpassed in painting—the muscles seem to strain out of the picture. His face is turned away from the light as if it almost reproached him; yet you can see in the shadow that it is writhing with agony. He is straining every nerve to escape—perhaps thinks he is almost safe; but above him, with sure and steady sweep, moves the minister of Justice; a being of lofty and solemn beauty, with no expression on his face of cruelty or of vengeance; but calm, almost pitying, yet fixed in its purpose of inexorable justice.

As I said, the mere *execution* and beauty is wonderful. The management of the lights and shadows; the most difficult but almost perfect shading of color which could so bring out the murderer's form; the softness and beauty of the moonlight, just lighting up the distant landscape, and perhaps throughout giving the effect so of *peace*, and bringing out thus much more strongly the fierce passion of the deed; and the helpless, beseeching look which the pale face and loosened muscles of the dead so naturally give—all this is well worth one's study. But the great ideas which all these details harmonize with, and perhaps aid to express, are most wonderfully brought forth. The certainty of Justice upon Guilt—the contrast between the wild passion below, and the calm, unerring Government above. It seems as if for a moment one could see in contrast the visible and "the invisible"—man in his petty plans, his ungovernable wrath, his imagined independence; and the awful power above, which ever watches and governs.

When in England I thought I should see no more beautiful *landscape painting* in Europe than *Turner's*, at least than his earlier. Yet it seems strange that one so eccentric, so almost *perverted* in his private life, could produce anything truly great in art. Indeed, in his later pictures, one must allow that that eccentricity has at length reached his pencil, and he has drawn scenes which no one would venture to explain, or even to criticise, so utterly unintelligible are they. He has always been the *boldest* of modern painters, the least governed by rule or example. In these, however, he has altogether leaped out of either the region of common sense or reality. Though the most *ideal* of composers, one seldom in his earlier works loses the impression of reality. He is almost the only landscape painter before whose works a man who has gathered his ideals from Nature alone, can lose himself in those vague feelings, and thoughts, and dreams of beauty, which fill one's mind before the coloring of the sunset, or the wide, sparkling water, or the glimmering of sunlight on the forest leaves, or the shadows and dreamy far-off views of the landscape; feelings which in their subtle nature elude all analysis, and which in their half-sad and solemn tone in every one's mind speak of the higher element, that gives to beauty its power.

There is an artist of the French school whose landscapes, in grandeur of conception, seem to me beyond Turner's or those of any other artist. I have seen nothing like them in all painting—in truth to nature, and at the same time in wonderful idealizing. I speak of *Calam*. The only works I have seen of his were in Germany. The Dusseldorf school in bright and truthful picturing, and *Landseer* in occasional strokes, which have all the more power from their being "aside" from his main subject, must rank high as landscape painters. Yet it seems to me you have now in New York a youthful landscape painter whose works, if they are perfected as wonderfully as they have begun, may equal those of the first masters of Europe; an artist who has not feared to render back the peculiar tone of our own landscapes, which differs as much from that of the ideal landscapes, handed down in the European schools, as our climate does from the European. I speak of *Mr. Church* of your city.

I cannot close this hasty sketch of my impressions from works of art, without speaking of a certain painting in the Antwerp Gallery. A painting perhaps not widely known, and one which in coloring and grouping is not remarkable, but which in the *picturing of expression* is wonderful. The artist's name I think is *Boermaas*.

The subject is partly symbolical—"*Christ giving the water of life to men.*" A motley crowd is represented, in the midst of which, by a fountain, stands Christ, offering with kind, pitying look and gesture, the water. Above an angel is flying over, holding the inscription, "*Ho every one that thirsteth.*" The power of the picture is in the expressions on the faces of those thirsting for the water. Let one get the idea that in that company is symbolized the longing and hope of humanity for forgiveness, and the representation is most heart-touching. One sees *man* with his weary and guilty heart as no picturing in language could show him, throwing himself down at last before Christ, and some faint realizing comes over the mind of what that *peace*, that *purity* must be; and that love too which bestows it.

The most prominent figure in the group is a woman, one who has fallen through passion. She is not pictured as such generally are, voluptuous and almost disgusting, but with a fine, noble face. Yet every line of those beautiful and pallid features speaks of agony, of remorse, of longing unspeakable toward Christ. There is no frippery, no superficiality in it, as is usual in such picturing; all idea of the mere beauty is lost in the intensity of her suffering and desire of rest. Around her are various figures. A weary, old man, who reaches out faintly, almost hopelessly for the water; a wrinkled, dark-faced wretch, who seems to feel himself too guilty to touch it, and throws himself down before it; there is the captive, bending down in delight to taste it, and sad, "heavy laden" forms—and those dusty and worn, from long journeying—and children, who have suffered—and the blind and the sick;—all with different expressions, yet all with such looks of intense longing!

On the right of Christ, two common-looking servants are bringing in a sick man; and the expression of suffering and exhaustion, as his head sinks on one side, are wonderful.

The picture cannot be considered great, as a composition—as a poem. There is little of the highest art in it. Yet is it a most *earnest* painting. And it is much to say, that there is nothing in it to *disturb* the effect from this picturing of feeling. As one gazes at it, one loses himself, in the emotions speaking from the faces. One realizes, as one seldom does, what it is to have lost peace and purity; what it is, when weary and hopeless with sin, to taste at length "the water" of forgiveness and life.

Still, with all the enjoyment which I have derived from European art, I must say, I turn from it with a sense of disappointment. It is not alone, because our ideal is always so much beyond the reality; but I had no thought that Painting, as an art of expressing human feeling, was so much below the power of expression in *words*. Beside the great Painters in language, the most gifted Artists are poor. In all the range of painting, there are no lines of passion, such as Shakspeare draws. No such absorbing, hopeless sorrow; no such fierce, sweeping passion. There are no faces on the canvass which are half as noble as those which look upon us from the pages of Schiller or of Scott. There is so much, too, of superficiality, of want of earnestness about the best painting.

Men paint *repenting Magdalenas* and forget all idea of the "repentance," in the beauty. Scenes of sorrow are drawn, and the eye is caught and absorbed in beautiful costume and graceful posture; and the great idea disappears. Then the greatest of artists have devoted their talents to such ignoble subjects: to conceptions which only could have arisen from a people altogether unmanned and vitiated by luxury. It seems strange—one can hardly understand it—that a painter so gifted as *Correggio*, could employ his wonderful conceptions of beauty, and his power of soft, dreamy coloring, to consecrate subjects which would disgrace the foulest page of Grecian mythology, or of modern French literature. *Rubens*, too, of grosser and stronger nature, has given too often his life-like coloring and power of vivid expression to scenes which should have passed away with the perverted imagination that gave them birth. In truth, I have sometimes thought that these old Grecian conceptions, however much they have embodied themselves in the most beautiful forms of art, have done almost as much evil as good in the complete charm they have thrown over painting, and more especially over modern sculpture, and all the forms of monumental record.

But it is not alone mythology, which is searched for its most debasing dreams. Everything in the Jewish History, which was the fruit of a wild age; every deed of lust and blood and unnatural crime which the Bible has recorded as a warning, is worked over and over again, with delighted pencil, till the mind sickens of the art which could so revel in such scenes.

I am aware, that for all this, a partial excuse can be found in the fact, that in most of these paintings it is the *conception of beauty* with which the painter is absorbed, and not the apparent idea of the scene. And that considering Painting alone, as the art of embodying the beautiful, many of these objections would fall to the ground. I would not certainly make Painting a merely *hieroglyphic art*; and I do not deny that Beauty has its own *expression*: a wonderful language, and telling of the highest and most solemn thoughts. But Art can only reach its highest point; can only compete with its kindred Poetry and Oratory, when the language from beauty of line and color and shading, all unites in expressing intensely and directly the one great idea of the painter, and that idea is such as can thrill the noblest and purest feelings of the human heart.

C. L.

The Independent.

NEW YORK, THURSDAY, FEB. 6.

BEWARE OF PROSPERITY.

Although a state of happiness is evidently the normal condition of the mind, every one of its faculties answering its design only when in the experience of pleasure, yet enjoyment is one of the most dangerous experiences; and a continuous period of enjoyment—or *Prosperity*,—is that which few can bear. And, on the other hand, trouble, not meant to be man's companion, is the almost indispensable condition of spiritual progress. The heart seldom grows rich except amid afflictions. To be sure a mind keyed to poetic influences may have a growing richness of sensibility to the *beautiful*; but the love of truth, of goodness, and especially the holiness of *self-denial*—the joy of spending onesself for the good of others—is seldom learned in any school save that of pains and griefs. This has been the world's recognized experience; both poetry and philosophy of old, and sermon and homily of modern times, have given every variety to the expression of it, and yet, all, with or without experience, alike, steer clear of trouble as the greatest harm, and spread their sails for prosperity as the greatest good!

Let us see how even good men talk—

There is a woman tenderly reared, carefully cultured, happily married, and full of life and joy; her husband dies, her means are scant, her children are dependent upon her, her plans fail, without complaint she sinks for want of society toward obscurity, touches of poverty surprise her, sickness tracks her path, redoubled exertions bring scarcely a moment's relief, and her joy is like a taper struggling against a midnight of darkness. Men say—poor woman, what a life of trial is hers! what a mysterious providence is that which deals with so good a woman thus severely!

But how sweet-minded she grows, how gentle and patient! Her resignation is not sullen and compulsory, but confiding and hopeful; her faith in God rises above the top of all trouble, and she has learned *to do without this world*,—a greater riches than to possess the whole of it! Men wonder why God so smites, and her guardian angel, seeing the meaning of all this, is in full and constant praise of God's singular mercy to her! For we are born in the ore; we need to be blasted, broken, cast into the furnace and smelted, refined, sent to the mint for God's image and superscription to be stamped upon us, before we are fit to circulate in heaven!

All the world agrees to congratulate the man whose wealth has sprung up like grass, growing night and day. His house is exchanged for a better; his luxuries increase; his station among men is continually higher, his power is greater. A thousand envious bosoms repine because they have, with greater strife, so much less fruit than he.

But in God's sight, what has this man gained?

His pride has redoubled its authority; his ambition is secularized; his more generous sympathies are drying up. Selfishness, and a sordid wish of more preëminence are gaining upon him. The world's horizon bounds his eternity. He can afford to drop God. He has enough without him. What need of a Heaven to a man whose heart every day tells him that this world is quite good enough for him! Death is a dream, seldom hovering over his fancy, and when dreamed of a nightmare! This man is not vicious, nor hard as a usurer, nor anything else but a good fellow in the sight of man; but in God's sight he is earthly, covetous, alive wholly to the enjoyments of the present, and utterly dead to spiritual life and to the future!

If one were to be heard praying that God would send him afflictions, the hearer would shudder and the prayer seem audacious; but when one prays for secular prosperity, all think it a safe and natural prayer—although Affliction is a Teacher, and Prosperity a Deceiver! The one has wren's wings but an Angel's heart; the other has a radiant face but the soul of a sorcerer!

But is Prosperity, then, to be foreswon? and is one to bow down his head like a bullrush? No. It is as much a Christian's duty to bear Prosperity as to endure Adversity. God appoints our experiences; it is ours to profit by them. But our heart should know, that it is more perilous, a greater trial of faith, a severer school of religion, to pass the enchanted land of Prosperity, than to go through the valley and shadow of death. It is a time for watching, for fear, for Divine Help. It is not the time for withdrawing the foot from the closet; for forsaking the circle for social prayer, for letting go the hand of God!

We believe the church to be in great danger. The signs of harm are beginning to appear. There is an intensity of earnestness in business; there is a sanguine enthusiasm for the future; there is such a rush with the crowd to be rich; there is such a manifest increase of wealth; there is so much more gaiety, and gaiety too not for the sake of social enjoyment but for the sake of ostentation,—the extravagance of vanity; there is, withal, such impatience of rebuke, and restlessness under restraint, as give occasion for alarm and warning!

We have surveyed the influences in the midst of which the members of our churches do, for the most part, live, and we do not believe that there is any power that can keep them from being swept away, but the power of God *realized in the soul*. It is our full conviction that when secular affairs reach a certain degree of prosperity, there are no restraints known among men, no sabbaths, no church bonds, no family influences, no habits and no conscience that will long resist the rising stream, which first rushes over and then sweeps them away! A soul that lives as seeing Him who is invisible can stand. Nothing but the sense of God, nothing but the eye of God felt, nothing but the heart of God sending tides upon ours, can redeem a Christian from the dangers of an overwhelming Prosperity.

Instead of praying less, a Christian should pray more; instead of letting his business run into the time set apart for the family and for the prayer meeting, he should build the bank higher and more jealously guard that time from invasion. Instead of security, and the intoxication of hope, and the garrulous folly of security, Christians ought now to take hold of hands, talk more with each other of religious interests; hold each other up, and make common resistance to the common danger!

But above all, let two dangers be resisted—

1. Do not let the prosperity of worldly men change your ideas of *right and wrong*. Do not imitate worldly men against your conscience for the sake of their prosperity. Read the thirty-seventh Psalm and see if you are not already in need of such caution!

2 Do not become so drunk with success as to feel that it is your own skill and energy alone that has prospered you. Read Deut. 8: 11-20. The warning of this solemn passage was never more needed than now. Atheism is the child of Prosperity; not an avowed, philosophic atheism, a child of the *thoughts*; but that corrupt atheism of the heart, that neither sees a God, nor feels the need of any; but insolently says to a man's own Right Hand, thou art my God!—thy skill and thy power have achieved this prosperity! *

ARE MINISTERS RULERS IN THE CHURCH?

In a late notice of President Woolsey's sermon on "The authority of those who watch for souls," we objected to his view of official authority in the ministry, as too vague for any sound practical application, and yet as capable of being perverted to the extreme of clerical despotism. We revert to this discourse, not with the view of further criticism upon it, but because the subject of which it treats is of great practical importance to the ministry and the churches—because the doctrine of 'official' right is here presented in the most able manner, and from a quarter which entitles it to respect—and because by confining the discussion to the abstract principles of this sermon, we shall not be likely to disturb the particular relations of any pastor to his flock.

The vagueness of the theory maintained by Dr. W. did not escape his own observation, but seems to have been regarded by him as incidental to the subject. For instance, on page 5, he says, "Perhaps definiteness is impossible;" and again, on page 17, "I am willing to grant that the indefiniteness of the rule is such, that under circumstances favorable to clerical domination, it may be stretched too far on that side." Now it strikes us that the vagueness of the discourse upon this point results from the fact that the theory which it advocates is really none other than the theory of the "divine right" of the ministry. But this Dr. Woolsey does not hold, and in guarding against the High-Church doctrine, while yet attempting to retain its substance, he necessarily falls into an indefiniteness of statement. There is no middle ground between the doctrine of a "divine right" in the ministry as such, and that of the moral power of the ministry, based upon intellectual ability, soundness in the faith, and personal character. The doctrine of this discourse, as we have already shown, is that there pertains to the minister of Christ an official power, separate from his personal qualifications for the office of pastor. It is stated in the following among other forms.

"Christian society involves the existence of one or more men whose duty it is to watch for souls. If there is to be anything like government in the society, it ought to be in *their* hands, and *their function of watching for souls requires* that they should be invested with government." p. 10.

This statement is more amplified on page 12, as follows.

"Now this position which a pastor takes between God and a people, as the agent to promote their spiritual interests, involves a certain amount of power, a certain right to superintend and direct in regard to those spiritual interests. How can he differ in any manner from the private church members, how can he in any higher sense than they be appointed to watch for souls, if it be not his province to have a controlling voice in all those religious measures which affect the community? I do not say that he is required to act arbitrarily, or without advice. Nay! on the contrary, one element of his success will lie in his knowing what counsel is good, and in taking it. He cannot avoid seeking and taking counsel, unless he is cased in brazen self-conceit. And in questions of expediency, where the right time or the due degree is in deliberation, if there is a stronger mind than his in the congregation, it will govern. But it ought to govern through him, not over him; just as a wise lawyer will control the opinion of the judge, and not take his place on the bench. But *this*, I think, results from his office of watching for souls: that he is to decide in the last instance what is the best way of discharging his duty, and of course that it is wrong for any one to interfere with or seek to thwart him; or in case of difference of opinion, to imagine that his opinion—he being a private member of the church—ought to be put on an equality with the pastor's; or to complain and feel injured if it be not followed."

Now making all allowance for the indefiniteness of the statement, the doctrine here taught is that the pastor, by virtue of his official position as one standing between God and the people, is entitled not merely to a respectful consideration, but to power and authority, to a controlling voice opinion in the government of the church, and that this is what distinguishes him from private church members. This power is not derived from the people, though the office may be derived through them; but it exists, by virtue of a divine arrangement, in the office itself. To the exercise of this power, Dr. W. would prescribe certain limitations. It must not interfere with the rights which churches exercised in Apostolic times, nor with religious freedom, nor with private judgment. The right of sending away a minister, and that of withholding concurrence to his measures, and even of opposing them, are asserted or implied in some parts of the discourse. No doubt the author would make mental incapacity, and much more moral delinquency, a reason for terminating the pastoral relation. But this right of the people, as it seems to us, is placed upon false grounds. To the question, What shall be done if one preach false doctrine, or fail entirely to edify? Dr. W. says, "I answer by asking what if a legitimate ruler act oppressively under the constitution? What is then to be done? You answer that the constitution is not so valuable an interest as the ends are for which it was established; [a just and philosophical remark, by the way, and one worthy to be remembered in other relations;] that change of government may be found necessary. Even such may be the necessity in the case before us. But then our text teaches us by its spirit at least, that this is to be looked upon something in the light of a *revolutionary* measure." That is, as we understand it, the Christian pastor, however appointed, derives from God a right to govern in the church, a right to the supremacy of his opinion, even over that of the more intelligent members of the church; and if at any time he abuses that right, or proves himself incompetent for his office, the people can rid themselves of him only as in civil society men get rid of a bad ruler, by the extreme and violent measure of a revolution. Surely there is lurking in all this the notion of a "divine right" in the ministry, to which the people must bow. It is intangible to be sure, and vaguely expressed, but logically it is the foundation of the whole doctrine. Against that notion we need not argue. It is enough thus to point out the affinity between this theory and that.

We have already objected to Dr. Woolsey's view, that it is capable of being perverted to spiritual despotism. This of course he saw, and he sought to guard against it. "I am willing," he says, "to grant that the indefiniteness of the rule is such, that *under circumstances favorable to clerical domination*, it may be stretched too far on that side. * * * * But our system, built as it is on the independency of a particular congregation, and knowing nothing of associations of ministers as an *essential* thing, places all tangible and material power in the hands of the people, and sets ever against them the minister, to stand alone without a band of brethren as his defenders, and aided only by moral considerations. Religious liberty is not likely to be sacrificed in a state of things like this." And yet it was under just such a constitution of the primitive churches substantially, that that clerical domination had its rise which grew into the overpowering hierarchy of Rome. The constitution of society and of civil government, it is true, favored this; but it came in spite of the free constitution of the churches. There can be no effectual safeguard against a false principle. From a pure church democracy there grew up in time an ecclesiastical despotism which cursed Europe and the world; whose fires of persecution are not yet extinguished, whose dungeons are not yet demolished, whose chains are not yet rusted by disuse. We dare not tolerate the principle of a clerical aristocracy, in the hope that the democratic element in the churches will check its usurpations. History forbids that confidence. History warns against that risk.

The doctrine of this discourse is not that of the Cambridge platform. The platform indeed provides not only for the function of ruling in the pastors, but also for a distinct class of ruling elders. But their ruling was simple *executive*, under the direction of the church itself. The following is the teaching of the platform on this subject.

"The ruling elder's work is to join with the pastor and teacher in those acts of spiritual rule, which are distinct from the ministry of the word and sacraments committed to them. Of which sort these be as followeth: 1. To open and shut the doors of God's house, by the admission of members approved by the church; by ordination of officers chosen by the church, and by excommunication of notorious and obstinate offenders renounced by the church, and by restoring of penitents forgiven by the church. 2. To call the church together when there is occasion, and seasonably to dismiss them again. 3. To prepare matters in private, that in public they may be carried to an end with less trouble, and more speedy dispatch. 4. To moderate the carriage of all matters in the church assembled; as, to propound matters to the church, to order the season of speech and silence, and to pronounce sentence according to the mind of Christ, with the consent of the church. 5. To be guides and leaders to the church in all matters whatsoever pertaining to church administrations and actions. 6. To see that none in the church live inordinately, out of rank and place, without a calling, or idly in their calling. 7. To prevent and heal such offenses in life or in doctrine, as might corrupt the church. 8. To feed the flock of God with a word of admonition. 9. And as they shall be sent for, to visit and pray over their sick brethren. 10. And at other times as opportunity shall serve thereunto."

According to this, no power is vested in the pastor or elder apart from the church. We believe that by primitive usage and by obvious propriety he should be the *presiding officer* of the church—its visible head. But this gives him no power over the church. He governs only with consent of the church. He rules by executing the will of the church. He has no official and divine right to govern independently of the majority of the church; much less to veto the action of the church in the most solemn and weighty matters that come within its jurisdiction.

Our remarks, thus far, have taken the form of dissent from the theory of the pastoral office set forth in Dr. Woolsey's discourse. The object aimed at in the discourse is excellent;—to promote in the churches a more affectionate and deferential regard for the pastors and their work. But we would urge that regard upon moral, and not upon official grounds. There the Apostle seems to place it when he says: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls." Of this passage Dr. W. observes:—

"The words are clear and rendered from the original with sufficient exactness; and yet perhaps they express something more of subjection than the original will warrant. The word translated 'obey' may be used to denote the obedience yielded to God, parents, and magistrates; and yet I doubt whether anything more is here intended than 'be complying,' 'do what your spiritual rulers say,' referring to taking them as spiritual guides, and especially to receiving their instructions as the rule of life. The word translated 'submit yourselves,' denotes the opposite of that unyielding insubordinate spirit which sets itself up against authority and counsel, and strives after the possession of separate and rival power. It is as much as to say you ought to have the general character of yielding and deferring in spiritual things to your rulers, since it is theirs to watch for your souls."

Precisely so. The obedience is not that of subjection or constraint. The pastor is not warranted in exacting obedience because of his *office*; but the people are urged to treat him with affectionate deference because of *the manner in which he fulfills that office*. The deference grows out of the fact that the minister *watches* for souls, and not out of the fact that he is *appointed* so to watch. The assumption is that he is a faithful watchman. If he does not watch for souls, if he lives for himself, for the world, for power or riches or fame, if he is unsound in his teachings or immoral in his life, the obligation to treat him with consideration ceases, though he should still retain his office. The text in Hebrews 13: 17, belongs to a class of passages which enjoin correlative duties, and whose meaning is to be ascertained by a comparison of those texts which set forth the duties of the other party. Thus the command to obey the civil magistrate is limited by the declaration that the magistrate is "a minister of God for *good*," that "he is not a terror to good works but to the evil." When this character of the magistrate is reversed, when he becomes the minister and the patron of evil, then the obligation to respect and to obey him ceases; and the right to refuse obedience to his wicked will, and if need be to subvert him and his authority together, becomes paramount. So in the case before us. The minister is to bear a certain character, and to do a certain work: doing this, he should be respected and sustained; but failing to do this, he has no official claim to any man's regard. That the obligation to deference from a church to its pastor is moral, and not official, is most clearly expressed by Paul in the parallel passage in 1. Thess. 5: 12, 13, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and *to esteem them very highly in love* (ὑπερεκπερισσου, from the same root with ὑπερπερισσευε in Heb. 13: 17), to regard them as very highly deserving of love *for their works' sake*." This determines the nature and ground of the regard due from a church to its pastor.

The position and the value of the Christian ministry as a moral force in society will be considered hereafter.

THE PEARL OF GREAT PRICE.

There is a striking beauty and freshness in the conceptions which recent converts from heathenism or superstition, form of Christ and of the leading truths of the Gospel. To an oriental mind, especially, the metaphors of scripture seem to convey a vital meaning which our less imaginative temperament often fails to apprehend. A most beautiful instance of this is furnished in a Hindoo youth lately converted to Christianity at the mission school in Ceylon, and who has openly professed Christ against the violent and persistent opposition of his parents and other relatives. His parents had told him that they did not send him to the mission school to get a new religion, but only to get useful knowledge, and they upbraided him for his defection. To this he replied by letter, as follows:—

"Six years ago you sent me down to the seashore to gather oysters. Other parents also sent their sons. After gathering them for a long time, and thinking them only oysters, one named Jesus opened my eyes, and made me see that those oysters contained pearls. I said to myself, 'My parents did not send me here to seek for pearls; and perhaps they will be displeased if I take them; but what shall I do? I see that they are of priceless value; and shall I cast them away, because they did not send me for them? or because they will be angry if I take them?'"

A missionary to the Nestorians once observed that it was a peculiarity of the converts, in the seminary at Oroomiah, that they seemed in prayer "to come right to Christ." Yes, that is it. We may learn a lesson from these missionary converts. We are all too set and stereotyped in our piety. We need to receive the Bible more as little children, and to come right to Christ!

DEPARTURE OF THE SOUL FROM GOD.

Nearness to God and uninterrupted communion with him, is a state approximating toward that of heaven. It is a delightful state, although ever in this world a state of much labor, because without labor no sinful man can get or keep near to God. The soul that has once enjoyed such a state remembers its happiness, and says—

"Where is the blessedness I knew
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and his Word?"

It was a state in which the eternal realities of God's Word abode around the soul like great mountains, or visited it like Jacob's angels,—a state in which the eye of the mind was always open upon the great things of eternity, and the heart heard as it were their ringing voices from heaven to its affections, Come up hither! It was a sweet and blessed life, with all its solemnity, for the saint who lived thus; for it made him fervent and powerful in prayer, it broke the power of every temptation, it made God's Word like an electric telegraph to the soul. The Spirit breathed upon the Word, and brought out the truth to his innermost experience, and made it like a chariot of flame to his whole being. His sense of eternal things kept him at the foot of the cross, throwing himself daily, and with weeping earnestness, upon the mercy of his Savior. He ran to Christ as his only shelter, refuge, life. He felt the value of the soul, and often the words of his Redeemer rang in his ears like a trumpet, amid his busiest occupations, "What shall it profit a man if he gain the whole world and lose his own soul?" It seemed to him as if some invisible power had touched the pleasures and pursuits of life, as in fascinating garb they came toward him, and reduced them to ashes;—as if a wand had been put out of heaven to paralyze the enchantments, and beggar the riches, and strip to withered ugliness the gay deceits of a world lying in wickedness.

And he felt his dependence on the grace of Christ. He would have given more for a little daily heartfelt addition to his knowledge and his love of Christ, than he would for all riches. His care was to avoid sin, to keep in the light of God's countenance, to have more of his Savior's presence, a deeper, more solid, permanent experience of Christ's saving mercy and loveliness to his soul. He earnestly pleaded with God to keep up the fire in his heart, and to make it burn more brightly. Day and night he sought for a nearer, more heavenly, more unchanging, more attractive manifestation of Christ to his soul. His heart was tender and his conscience quick. His spiritual sensibilities were keenly alive, true and delicate. A little sin cost him much suffering. The decays of love distressed and grieved him. The candle of the Lord shined upon him, but the more he saw of that divine light, the smaller seemed to himself his own attainments, and he so longed for more light and more life, and so strove after it, that the strength of the passion to accumulate made it seem sometimes as if he had no light and no life at all. He was almost a miser of divine things, though he always longed to impart them to others, and endeavored to enrich others as well as himself. This was his life of faith.

But can a man, whose soul has been so filled with the light and power of divine things, wander away from God, and get into darkness? Can a heart so irradiated and raised by divine grace become insensible to it? O with what bitterness of gloom and grief does many a soul, wandering from God, make answer in the affirmative! And every wandering soul says that the departure from God was gradual; that it began in little things, that it led to great ones; that it began in the midst of light, sensibility, warmth, and led into darkness, hard-heartedness and coldness. What a difference! What an amazing gulf between the position of a heart that sees God, and that sees him not; of one that thinks of him with delight, and one that regards him only with gloom and terror.

The *same* heart? Is it the *same* heart that can make its existence so different in one year and another year? The *same* heart that can at one time be near to God, and at another far from him, with such a gulf between, that in the persons on one side and on the other of it, it would be difficult to recognize the elements of a personal identity? A gulf so wide, and an experience so diverse, that to recross it and get on the other side of it, and adopt again the blissful habits of spiritual life and purity, would be as a new creation, or as a sun rising on midnight, or as a transition from the sleep of the grave to another existence! Even so, the same, self-same heart, in which the bare fact of absence from God or nearness to him may constitute all the difference between a gloom like that of hell and the light of heaven. A soul sensitive to spiritual things feels this difference, even in a world of probation, even in a world where hell cannot be experienced nor heaven known, except in the prophecy and anticipation of the last by the light of God's countenance and the peace of God, which passeth all understanding, and of the first in the anguish of the fires of a remorseful conscience.

Yes! it may be the self-same heart, the experience of which in departing from God, after it has once enjoyed his blissful presence, is as that of a traveler hurried from the soft air, the clear skies, and the rich verdure of the tropics, to the icy mountains, and dread tempests of the poles. And if there can be such a difference here in this world, where realities are but foreshadowed, and so imperfectly developed, and where the consequences of sin, and of the abandonment of the soul by God are known but in partial anticipation and forewarning, what must be the gulf of separation in the eternal world, between the soul that knows God, and the soul that knows him not! The *same* soul, even in this world, in these different experiences, of nearness to God, and departure from him, is rather like two different souls, one of which is in paradise, the other in wo. The language of the simple, unostentatious poet of our most familiar hymns is none too strong:

"'Tis Paradise if thou art here,
If thou depart, 'tis hell!"

But the heart may have wandered dreadfully from God, and may be all prepared for wretchedness whenever it wakes up to see and feel what it has been doing, and how God is gone, and yet may for the present be altogether insensible to the guilt and the misery of it. It is just like a man whose eyes have been bandaged, and he carried away out of the light into a dark dungeon, filled with doleful specters, which of course he cannot see so long as the bandage is over his eyes, but as soon as it is taken off, instead of seeing the pleasant light of day again, he will see nothing but those frightful specters. Many, it is to be feared, are the hearts now wandering from God, in which conscience is very much asleep; all religious duties, if attended to at all, are engaged in without zest, earnestness or delight; the world, and its little eating cares, and its great consuming passions, are in the chambers of the heart; in every corner of it, so that there is no room for God. And the heart, being attentive to what is in it, and around it, and occupied for a little season like a child with toys, thinks now of almost nothing else. When this gets to be a habit, then comes a deep and dreadful insensibility to God and divine things. Then prayer becomes a task, and the performance of it a formality, and it is restricted to a few moments, and those few come round perhaps irregularly, and sometimes possibly for days, alas, for whole days, the soul may not visit God. Is this possible? Perhaps thou thyself art the man! C.

FREAKS OF CONSCIENCE.

We heard lately of a church member in Connecticut, going to his minister with this question of conscience: "Am I under moral obligation to render a full and accurate inventory of my property for taxation, according to the law of the State?" To get rid of a slight inconvenience, or to save a few shillings, he wished in some way to evade the law, though he should be put upon his oath as to the amount of his property; and he was ready to plead the example of very reputable neighbors to justify this evasion. This same man, however, we believe, was very strenuous for the execution of the Fugitive Slave Law to the letter, because it is the *law* of the land.

Some years ago, in order to be made a freeman in Connecticut, it was necessary to own a certain amount of real estate. As the elections came round from year to year, some of the most worthy citizens of New Haven, lawyers, politicians, and even teachers of religion, would scour the halls of the College, and of the several professional schools, in quest of Connecticut boys, to whom, if their politics suited, they would deed the required amount of real estate, taking at the same time a *quit-claim* to ensure its return to the original owner, after the election. Thus the same property would pass through the hands of many fictitious owners, and create many unlawful voters. Often as we were solicited to procure the right of suffrage on such a basis, we never consented to an act which, in our view, was sheer deception and perjury. We never voted in Connecticut until a change of the law enabled us to do so upon a tax which we had honestly paid. We notice, however, that some of the same gentlemen who used to be active in making voters contrary to law, are now very strenuous in letters and speeches for the enforcement of the Fugitive Slave Law, because it is a *law* of the land. We think that our own position in respect to both laws is consistent and strictly conscientious. We would not then do a moral wrong for our own advantage. We will not now do a moral wrong for the injury of our neighbor. But we are at a loss to understand by what principle the friends who differ from us are governed. They are honorable men, and no doubt are acting conscientiously. But conscience sometimes plays strange freaks, even in good men.

PERSONAL LOVE AND EFFORT FOR SOULS.

The world wonders at the power of Romanism over its votaries, and it is in truth almost inexplicable. It is an absolute despotism. It is the power of a mint over the metal which it stamps and circulates. It takes an immortal mind, passes it through certain processes, breaks down and crushes its freedom, molds, stamps, coins it, puts Cesar's image and superscription, and not God's, upon it, and then tosses it forth as one of the Church's counters, the circulating medium of Rome's projects, of Rome's will. These are tools, instruments; the order of the Jesuits is a perfect example; a member of that order puts soul, will, conscience, everything, at the disposal of the will of the great Hierarchy. Let that will say, Go to Africa and endure its fevers, its burning sun, for the Church, and it is done;—to Greenland, and suffer its frosts, its extremes of cold and hunger, for the Church, and it is done;—to England, and take priest's orders in a Protestant Church, and be openly, for Rome's sake, the apparent enemy of Rome, and it is done;—to America, and take the Bible from the children, and build in the heart of the republic a citadel of allegiance to Rome, at all hazards, by all means, in all ways, and it is done. But it is done by an awful process. The real man, the man within the man, the religious conscience, the personal conscience and will of responsibility to God, is annihilated; and the man is a creature, a machine, a priest-ridden hack, to drag the Juggernaut of the Church over the prostrate neck of men's liberties!

Now compare this with the glory of that conversion, in which the Spirit and the Bride say, Come. Compare this with the blessedness of that process of refining truth, expanding love, immortal will purified from self and made one with God's, and yet, in this purification, as truly free and self-determined as God's. Compare this with the glory of that man whom Christ Jesus takes, and makes an eternal freeman; God working in him to will and to do; no master but Christ, no mission but Christ's, an existence in Christ, an absorbing motive in Christ's love; a branch, united directly to Christ, in which the sap that circulates is Christ's own spirit, and the word that energizes, informs, commands, is Christ's own word, and the clusters of fruit that hang out for the world's nourishment and the Savior's glory are Christ's own clusters. There is unity and supreme dominion here, as in the other case; but it is the unity and dominion of Christ's own love. There is neither by-play, nor cunning, nor concealment, nor perjury, nor worldly stratagem used: nor aggrandizement of a hierarchy, nor power of a church, nor despotism over men, nor glory of a priesthood, nor political dominion, sought for; but salvation and eternal freedom for all; men's living souls for life eternal; an absolute simplicity of purpose; Christ and Him crucified, Christ all and in all, Christ the life of the world, the Alpha and Omega, the beginning and the end, the first and the last, forever and ever!

The comparison is in our favor; Christ's man is as much better than the Church's man, as a child is better than a slave. The gospel process is glorious; such a man is a seraph; he serves God day and night, as free as the angels above; not dragging the Church about as a great hierarchical Idol to glorify it, but lovingly seeking men's souls, to bring them into the fold of Christ, into a kingdom not of this world; to make them members of Christ's body, joined to the general assembly and church of the first-born, whose names are written in Heaven, the only free and blessed community in existence!

This is the business of the Gospel, this the work of love, on which Christ's disciples are sent. They come to the world and say, We want not yours, but you. What we want is your life, your salvation. What church you go to, we care not, so you do but go to Christ; what shibboleth of party you may have been taught, we care not, so you do but belong to Christ's party; what rites or forms you love, we care not, so you do but love and follow the words of Christ. Repent and believe in the Lord Jesus Christ, is our whole message; repent and believe, and then walk with what Christian company you please on your heavenly pilgrimage; for all who follow the Lord, who love Christ and have his words abiding in them, are going the same road; there may be different standards, different banners, different regiments, but all who repent of their sins, and believe in the Lord Jesus Christ, are Christ's soldiers. And therefore, this is the absolute simplicity of our purpose, to get men to repent of their sins, and believe in the Lord Jesus Christ. And therefore every man of every persuasion may join us, who does not think that first of all, before saying, Repent and believe in the Lord Jesus Christ, it is necessary to say, Believe in my Church. On this broad and noble ground we stand; and we are proud of it; nor, by the help of God, shall any other ground ever be taken by us.

Well, you may perhaps say, this is easy ground to occupy, and easy ground to work in. No, it is very difficult; it is difficult, because of the absolute simplicity of purpose and singleness of heart required in it.

It is difficult, because pure love to souls, apart from the consideration of gaining proselytes and adherents to your own church, and freed from all undercurrents of interested motive, is a great grace, hard to gain, and hard to maintain; not indeed, in any case possible to be maintained without much and fervent prayer, self-denial, spiritual, heavenly discipline and effort. That may be said of such grace, which our Blessed Lord said of casting out devils, when the disciples had been unsuccessful. This kind goeth not out but by prayer and fasting. It is easy to swim with the current in a church, to go through all the forms common or required, to be interested even to a degree of excitement, generosity, and self-sacrifice,

was turned to whistling and hooting, till his reverence was silenced. The University was immediately closed for a year, and the young men were sent home to cough and whistle in honor of the Virgin Mary, each in his respective neighborhood. G.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Feb. 3, 1851.

MESSRS. EDITORS:—The principal event, with the exception of the dangerous fall of the thermometer from 60 to 6 which has occurred in this municipality within the week, has been the firing of a salute from the neighborhood of the Common, in celebration of the birthday of Thomas Paine. This transaction has been condemned by some of the city press, and the authorities have been censured for giving it their permission. But I think there are good reasons why the admirers of this individual should be allowed to *cannonize* his memory as much as they please. In the first place, the thing done is by no means an unsignificant commemoration of the thing which it is designed to honor. Perhaps ingenuity might be taxed in vain for a better emblem of the life of this man, with its results, than his admirers furnish when they give us for a moment a spark of fire—a cloud of smoke—a very disagreeable odor—a prodigious noise—*and no bullet*. Besides, in the second place, there is no harm in setting the public to thinking every twelvemonth, by some such absurd procedure, of the character of the man and the character of the doctrine. Let alone his melancholy life, and the principles which it most forcefully illustrates, would part company in floating down the stream of time; and the sentiments which made him loathsome to the common sense of men would be able to steal unawares into many hearts. Keep them together then; let the tree and its fruits be looked at in the same glance everywhere. So long as enough of his admirers can be found together in any locality to pay the expense, let them jar the earth with their empty guns that we need none of us forget that man and the lesson he has taught.

STATE LUNATIC HOSPITAL.

This is one of the noblest of our State charities: one of the most beautiful fruits upon the tree of our Christianity.

For the last 18 years it has been steadily at work, with an energy and skill which private philanthropy and enterprise could not have brought to bear upon the subject, in the behalf of that class of the unfortunates among us which appeals most touchingly to our sympathy. In that time $554,967 have been expended upon 3,598 patients. Of this number, 366 have died; 6 have eloped; 1,691 have been discharged recovered; 456 have partially improved, and 648 have been found incurable. The last annual Report, just issued, states the present number of patients as 441; that 241 have been admitted, and 229 discharged during the year. Of these, the number of State paupers has been 181, and the number of *foreigners* 169 (on more than *one-third* of the whole number). The average expense of each patient has been $106.40, while the average expense for the whole 18 years has been $118.75; showing a difference in favor of the present management of $12.35 per annum for each patient, or $5,446.35 for the whole number. We should be glad to compare notes on this, and a few kindred subjects, with our friends of the kingdom of South Carolina, with the privilege of *guessing* at the reason for some results which such a comparison might develope.

ITEMS—LITERARY AND ECCLESIASTICAL.

Ticknor, Reed & Fields will shortly publish Göthe's "Wilhelm Meister;" a new edition of "The Buckminsters, Father & Son;" "The Cæsars," by De Quincy; "The Nooning," by J. R. Lovell; the "House of the Seven Gables," and a new edition of "Thrice-told Tales," by Hawthorn. Mr. Richard Hildreth has the fourth volume of his History of the United States nearly through the *Harpers'* press.

Attention has lately been called to great and lamentable deficiencies in the Library at Harvard College. Dr. Gannett stated before the Overseers at their last meeting that the Theological portion of that library was not only unsupplied with the new works of the day, but was deficient in standard works, and was a disgrace to the character of the University. It is said, also, by those who know, that though rich in the department of American History, the collection of works at Gore Hall is lamentably deficient in almost every other department of literature and science. A recent writer in the Cambridge Chronicle, alluding to the expensive building which was erected to contain the books, pithily says: "The scholar asks for bread—for *intellectual food*, and he is offered a *stone*."

Cochituate water is coming to be used as a motive power in this city. A *water meter*, invented for the simple purpose of measuring the water supplied to large customers (of the size of a half bushel) has been found when supplied from a two-inch pipe to have prodigious power; and the *Traveller* is now driving its new four-cylinder Hoe by one of these little engines in place of steam.

The Orthodox City Missionary Society at its annual meeting which has just taken place, summed up its labors for the past year as follows:—

4 male (lay) and 7 female missionaries; 8,501 visits made by them, upon 2,596 families; 1,071 visits to the sick; 191,600 tracts distributed; 306 persons induced to attend public worship; 547 children gathered into Sabbath-schools; 404 gathered into Public schools; 14 persons hopefully converted; 57 furnished with employment: 555 families relieved by pecuniary aid; 1,378 garments given to the poor; 42 temperance pledges obtained. It has 5 sewing schools under its care, each containing from 40 to 100 pupils.

A new Episcopal parish, named in honor of the Patron Saint of Boston in England (St. Butolph) commenced its worship yesterday in a Hall in the southern section of the city.

Rev. J. B. M. Bailey, of South Attleboro', has resigned his pastoral charge on account of ill health.

Rev. Aaron Pickett, late of Reading, was installed, on the 22d ult., over the Cong. Church in Sandisfield. Sermon by Rev. Henry Neill, of Lenox.

Rev. Lyman Cutler was ordained at Pepperell, on the 22d ult. Sermon by Prof. Phelps, of Andover, from *I. Chronicles*, 21: 9—14; under cover of which passage was eloquently considered in itself, and in its doctrinal and practical relations, that principle of the Divine government by which men are made *to suffer in consequence of sin after they have repented of the same*.

Rev. Elias Clark was ordained pastor of the Cong. Church in Egremont, on the 7th ult.

Yours, MORTON.

FROM OUR ILLINOIS CORRESPONDENT.

GALENA, Jan. 15, 1851.

An illustration of the safety of speaking for freedom, even in the State from which the A. H. M. S. received a call, a while since, for ministers "of the right stamp," has just fallen under my eye. The people of *Hannibal, Mo.*, have had some public lectures this winter; Rev. Jos. L. Bennett, a graduate of Andover in '48, and a son of a late pastor in Woburn, Mass., delivered one of the course upon the subject of Free Labor. Mr. B. used his Yankee shrewdness a little in letting off a denunciation of "the Sabbath-breaker, the Church-hater, the Government despiser, and the God-blasphemer of the Garrison school," and also in connecting free labor with the Railroad projects in which that portion of the West is interested. It was, on the whole, a manly and good-natured speech in behalf of free labor, and is published in the "Western Union," a Hannibal weekly; the Editors commending it "with pleasure," and the gentlemen who requested its publication expressing the opinion that it will "contribute much to the correction of the erroneous idea that common labor is degrading."

It is singular, by the way, that no attempts have been made to hold "Union meetings" in the West. The Union is certainly as valuable to us, as to our eastern friends. It would be as unfortunate for the business that vexes the waters of the Mississippi to have a Southern republic formed, as for that which sends Yankee-built freighting ships around the southern cape of Florida. Why do not Mr. Webster and Gen. Cass get up some Union meetings for our benefit, and read us some lectures upon patriotism, the province of the pulpit, &c.? Those who do not agree with these gentlemen in respect to the righteousness and beauty of hunting down the colored lovers of freedom, habeas corpus and trial by jury (and the dissentients are the mass of the people of the N. West), would simply consider themselves insulted if any clique should get up public assemblies in favor of the odious law, and call themselves lovers of the Union *par excellence*. The sentiments of Mr. Storrs' sermon will be assented to by the mass of our church members and ministers, by the sons of the Puritans generally, and by many foreigners—friends of freedom—who left the doctrine of absolutism in the state behind them when they left Europe. We have not forgotten that our Pilgrim forefathers, though they did not remain in England to resist the laws and the government, *would not obey* King James when he commanded what they were persuaded conscience and God's word forbade them to do.

20th.—There has been a powerful and very precious revival of religion in Freeport, Stephenson Co., 50 miles E. of Galena, and one of the points through which our railroad will pass. The N. S. Presbyterian church of which Rev. John C. Downer (formerly of Bozrah, Conn.) is pastor, has been greatly refreshed during four months past. Bro. D. has been aided in the special services held by various neighboring ministers, and by Rev. O. Parker, an evangelist who has labored previously with much success at Elk Grove, and since at Platteville, Wis. The work has been of as long continuance and as steady as that of which the Editor of the British Banner speaks, in his reply to Mr. Adkins, and has borne all the marks of Divine Power. It was my privilege, yesterday, to be present at the celebration of the Lord's Supper by that church, on which occasion thirty-one new converts were received on profession of faith, and eighteen by letter. It was a season of great interest and joy. The number of additions was the same with that of the whole church when Bro. D. took charge of it three and a half years ago. Many of them are persons of influence. Seven families were represented. I judge that there has been little of what is called excitement. Between thirty and forty more have been hopefully born again, and many more awakened. It is surprising how many backsliders from the East are found in our Western towns in such periods of religious interest.

Yours, G. F. M.

For the Independent.

CHEAP POSTAGE.—CHECKS.

At theaters no money is taken at the door. The door-keeper might make false returns and keep back part of the proceeds. But the ticket seller cannot cheat. The tickets furnished him are counted and he returns those unsold. This is a *check*. The *check* on Postmasters is at once onerous and unsatisfactory. Suppose A. and B. are Postmasters of two small places, 75 miles apart. A letter is mailed from A.'s office for B.'s; it is unpaid; B. is to collect the 5 cents postage, and pay over 3 1-3 cents to the department. How do they compel him to pay it? A. charges B. with the letter, and sends with it a bill. B. charges it again and sends the bill to Washington. At the end of the quarter each sends a copy of the charge to Washington. So five entries are made to secure 3 1-3 cents! But this is not an extreme case. If a distributing office intervenes, the amount accruing to the department is but 1 1-3 cents, and to secure it requires 4 charges, 2 way bills, 4 returns to Washington, or 10 entries, to secure 1 1-3 cents! The returns at the department are never examined, except in cases of suspicion. The newspaper checks are less complete. The Postmaster reports the names of all the periodicals regularly taken at his office. The other printed matter is entirely at his mercy. It has been proposed to arrest the entire edition of a paper now and then, tear open each wrapper and count the number of copies! Away with such nonsense. The only way is to *pre-pay* every thing—entire editions by weight—scattering papers and letters by stamps. Thus and thus only can we secure cheap

MAILS FOR THE MILLIONS.

FROM AN AMERICAN IN ENGLAND.

MANCHESTER, Jan. 11, 1851.

To the Editors of The Independent:

GENTLEMEN:—*Three hundred millions of dollars* is the amount of the exports of England for the year 1850,—by far greater than ever before. This is a pretty good sum, considering the country was to be ruined by Free Trade, and the ruin finished up by the repeal of the Navigation Laws.

As a business man I find it necessary to keep a sharp look-out what competitors in business are doing; and however unpleasant it may be to have one's course modified by the action of others, I am quite sure our business would run away from us unless we kept pace with the spirit of the times.

England and America are and will be the great commercial nations of the Earth. America is certain to be a great agricultural nation; she can't help it. She is almost sure to take the lead in shipping; she may also be a great manufacturing nation, if she please; but she never can be unless the *common sense of the common people* prevent the government from compelling the manufacturers to pay so much higher for their raw material—Drugs, Iron, Coal, Chemicals, &c, than their English competitors do. Let them have fair play, and an equal chance with their competitors on this side the water. Here they are allowed to buy everything making up the cost of manufactured goods where they can get it cheapest, and are not charged any duty when it is brought into the country.

The good cause of Popular Education received a great impulse from the meetings held when Dr. Bacon was here; all parties acknowledged their obligations to him. His strong, clear, and intelligible views made a great impression. His people in New Haven may consider he has done a great work in this, if he should accomplish nothing more.

A few years ago, one summer's evening, with nothing to do, I was walking about the streets of this town, and I saw a notice of a meeting of the Lancashire School Association, then just formed, to be held that evening at the Mechanic's Institute in Cooper street. So I went in. A Scotch Presbyterian minister was speaking on the platform. It was a circular room, a good deal crowded with men and women: And what do you think they were?—Nobility and gentry?—The rich merchants and bankers?—no; far from it. The audience was composed of mechanics and laboring men and women, blackened by coal smoke, and all sweating, as the room was close, and the weather warm. My heart sunk in me when I compared it with what an education meeting would be in our favored country. Still I was greatly interested in the eagerness with which all listened to what was going on, and the manifest interest they took in the great subject, not for themselves, but for their little ones and for their country.—Years have swiftly passed, and now great meetings are held at the Corn Exchange; members of Parliament, Doctors of Divinity, bankers and merchants crowd together to occupy the *platform!* But more; last week the Dean of Manchester presided at a similar meeting in the mayor's parlor, filled with the aristocracy of this section! Now what is the moral? Why simply the old story, that "God has chosen the weak things of this world to confound the mighty, and things that are not, to bring to nought the things that are;"—that those who wish to do any good while they live must stick to the old way, the "foolishness of preaching" the Truth, as the means to bring about real reform. And as for human agencies, it is of no use, as a general thing, to look to the great, the rich, or those who have acquired what they term *influence* in the community, and are afraid of losing it. This class of men almost without exception in all countries are so afraid of having their names associated with what may be unpopular, and thereby compromise their supposed influence, which really means popularity; from such men, those who seek for changes required by the HIGHER LAW need expect no aid. If they see a poor fugitive half dead by the way, they cross over and pass by on the other side, and thank God they are not as other men are! no, I will not do them so great a wrong; they *preach* that, but I don't believe one of them would practice it. God has planted feelings of mercy too deep in human hearts to be rooted up, even by their cold logic.

In business not much is now doing for the United States; the shipments up to this, to the United States, have been almost the same as last year. This month will no doubt show a falling off. Prices are without change. The working people are better off than I ever saw them here; work plenty, food plenty and cheap, quite as cheap as in New York.

RELIGIOUS INTELLIGENCE.

REVIVALS.

ANSONIA, CONN.—Among other places in Connecticut which are enjoying an outpouring of God's spirit, should be noticed the new and thriving village of Ansonia. The Congregational church organized here last spring, is receiving proof that it is a vine of God's own planting. A protracted meeting, which commenced about four weeks since, is still in progress; and over fifty persons, all adults, many of them heads of families, have been hopefully converted to God. Several cases are very striking exhibitions of the power of Divine Grace The work still goes on with interest and power.—How important is such a work of grace in a new community, in its bearings upon the future character and destiny of the place. In this and several other revivals in this region, the pastors have been assisted by Rev. A. Underwood, of Newark, N. J., whose labors have been highly blessed of God.

ONONDAGA MISSION, N. Y.—The Christian *Advocate and Journal* speaks of a revival in this Indian Mission:—

"A goodly number appear already to have found peace in believing. The whole number who profess to be seeking the Lord is not less than forty. The members of society are rejoicing, too, with increasing joy. Our prayer is, Lord, continue this good work! The Indian school is likewise in a prosperous condition, the average number being as high as forty, and the attendance quite uniform."

ELK GROVE, WIS.—Rev. C. Warner writes to the *Prairie Herald*, that there has been for three months an increasing interest in religion there:

Christians have been disposed to look back upon their past course and mourn over their unfaithfulness while they have prayed and sighed for the return of that spirit whose presence makes glad the city of our God. Their prayers and efforts have not been in vain. The Lord has appeared among us in the glory of his power and redeemed many, who but a few weeks since were in the gall of bitterness and under the bonds of iniquity. We have made *especial efforts* to secure this desirable result. Prayer meetings were multiplied, and a certain hour each evening in the week was set apart to pray for the revival of God's work among us. *Prayer was not in vain.* Under this state of things, the Lord sent among us Rev. O. Parker, whose coming was as the coming of Titus, and which we regard as in answer to prayer. He has labored among us night and day for nearly three weeks, to very great acceptance; and his labors have been blessed to the salvation of many souls. All classes have been reached by this blessed work, the young, the middle aged and those more advanced in life. Many of those who were regarded as the most hopeless cases, have been brought to bow at the feet of Jesus, while others which we hoped and expected would be the first trophies of renewing grace, yet linger on the plains of death. Of the number hopefully converted, it may not be wise to speak at present. But we may safely say, the Lord has done great things for us, whereof we are glad. *To his name be all the glory.*

TERRE HAUTE, IND.—A letter in the *Central Christian Herald*, dated Jan. 8, describes a work of grace, of which the first indications appeared about six weeks previous, in a marked increase of attention to the means of grace. These were viewed as calls for increased labor, such as evening preaching and morning prayer meetings, which are continued.

Upwards of fifty give evidence of having passed from death unto live. The revival has been thus far chiefly within the bounds of the Presbyterian church and an independent Evangelical church—but is now manifesting its blessed influence among the Methodists, who are the most numerous here. The work is proving its genuineness by reconciling the alienated, awakening sluggish disciples, and reclaiming the backslider—and especially by transforming hardened and impenitent men into humble followers of the meek and lowly Jesus.

BOSTON NOTIONS.—Some gentlemen, learning that the Boston Port Society was embarrassed with a debt of $17,000, raised a subscription and paid it off; so that the Society now own, clear, the large Mariners' House and Bethel in North square. The amount which has been raised in various ways for this institution, since its organization, must have exceeded $100,000.

A ROMISH COLONY.—The Little Rock Banner of the 17th, states that five hundred emigrants from the county of Wexford, Ireland, have arrived at that place. They have come over to America at the instance of Bishop Byrne, who intends to form a settlement in Arkansas. We shall be curious to learn the history of this settlement, as a test of the capacity of Irish Catholics to form a flourishing community by themselves.

POPERY IN CALIFORNIA.—A California paper announced that the "the time-honored festival of the anniversary of the Mission Dolores" was to be celebrated thus:—On Friday a grand bull fight of twelve bulls, after the manner of Old Spain; on Saturday, another "closed with a ball and fandango," and then

"Sunday, Oct. 6, Grand Mass will be said in the church in the morning, the bull fights of the preceding day will be repeated in the evening, with the addition of a fight between wild bulls and a grizzly bear. After which a horse race is expected to take place on the New Course."

MORE QUERIES.—Is it not a fixed fact that the son of a city Rector has lately joined the Papal Church? Has not the organist of the chapel, where he was wont to worship, imitated his example? Answer: It is even so.—*Prot. Churchman.*

By-and-by, good men will inquire whether it is right for them to mask the gate through which so many enter to perdition.

PREACHING TO THE NEGROES.—The treasurer of the South Carolina Conference Missionary Society of the M. E. church South, reports the sum of seventeen thousand seven hundred dollars, as the amount collected during the past year, within the bounds of the Conference, for the support of missions.—When it is known that the most of this is expended in the support of the preachers to the slaves on our plantations, it will be seen that the people of our state have nobly discharged their duty in this respect; and such a liberal contribution for this purpose affords a practical illustration of the only true philanthropy ever extended to the African race.—*South Carolinian.*

What would be thought of the missionaries to China, if they made the mass of the poor work for them without wages, and made it up by expending a small per centage of their aggregate earnings, in sending preachers among them.

METHODIST HOME MISSIONS.—Number of Missions among our native population, 320; Missionaries, 337; members, 30,438.

Aborigines.—12 Missions; 17 Missionaries; 1,075 members.

Swedes and Norwegians.—3 Missions; 3 Missionaries; 153 members.

Welsh.—4 Missions; 4 Missionaries.

Germans.—90 Missions; 108 Missionaries; 45 Local Preachers; 7,128 members; and 4,000 Sunday-school Scholars.—*Adv. & Jour.*

CHRISTMAS GIFT.—We learn with much pleasure, that the parish of St. John's, in this city, have made their Rector, the Rev. A. C. Coxe, the very handsome present of $1,500, to promote his design of visiting Europe during the present year.—*Calendar.*

BISHOP OF FLORIDA.—The Protestant Episcopal Convention of Florida adjourned at Tallahassee on the 9th inst. Among the acts was the election as Bishop of the Diocese of Florida, of the Rev. F. H. Rutledge, D. D., Rector of St. John's Church, Tallahassee.

Bishop Southgate, says the Courier and Inquirer, has declined the Episcopate of California, which was tendered to him by the Episcopal Convention recently held in San Francisco.

INSTALLATION.—Rev. J. Addison Saxton was installed pastor of the North Congregational Church of New Hartford, Con., on the 29th Jan. by the Litchfield North Consociation. Invocation and reading of the Scriptures by Rev. L. H. Barber of Hitchcockville; Sermon by Rev. Wm. Patton, D.D., of New York; Installing Prayer by Rev. Cyrus Yale, of New Hartford; Charge to the Pastor, by Rev. John Churchill of Woodbury; Right hand of fellowship by Rev. W. H. Moore of Torringford; Charge to the people, by Rev. L. Perrin of Goshen; Benediction by the Pastor.

COLLEGES.

CAMBRIDGE COLLEGE, OHIO.—The Methodist Protestant Conference in the West are laboring to get their new enterprise into operation. The citizens of Cambridge and the vicinity have subscribed $2,700 toward the building, and the Conference has to raise $3,000 more to complete it. The building is already under roof.

CHAPEL HILL, MO.—A college has been placed here by the Cumberland Presbyterians. It is said to be in a flourishing condition, having 130 students on its list. This doubtless includes, as in most Southern and Western colleges, a considerable number in preparatory studies.

CENTRAL COLLEGE, N. Y.—The *American Baptist* speaks of this infant college as in a prosperous state. An effort has been recently made to raise a fund for its purposes of $20,000, and we learn that the sum is nearly obtained.

M'DONOUGH COLLEGE, ILL.—This institution is established in Macomb, M'Denough county, by the O. S. Presbytery of Schuyler, and is under the superintendence of Rev. R. Harris, A.M.

LITERARY.

A Half-Century Tribute to the Cause of Temperance, by Rev. John Marsh, Secretary of the American Temperance Union, is filled with important historical facts and sound principles.

The same indefatigable servant of the cause has prepared for the February number of the *Journal of the American Temperance Union*, a list, believed to be quite complete, of all the temperance publications of the last half century, beginning with Dr. Rush's admirable work, "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," published in 1804. Addresses on the subject were published by Rev. Drs. E. Porter in 1806, Humphrey in 1813, Kirkland and Cleveland in 1814, Abbott in 1815, Appleton in 1816, Worcester in 1817, and Cogswell in 1818. In 1819, Thomas Herttell published his Exposé. In the years 1821–'6, inclusive, there were thirteen publications, of which the most important were the "Well conducted Farm," by Dr. Edwards, Dr. Chapin's "Infallible Antidote," Weems's "Peter and John Hay," and Dr. Beecher's Six Sermons. The next year, 1827, opened with the famous and most effective Address by Jonathan Kittredge, followed by eight other publications. In 1828, we have Dr. Humphrey's "Parallel between Intemperance and the Slave Trade," and thirteen other works, including the "First Report of the American Temperance Society." In 1829, there were twenty-five, one of which was "Putnam and the Wolf." In 1830, there were thirty-five. A large pamphlet published in this city, with the "First Annual Report of the New York City Temperance Society," is omitted in the list. The whole list affords an impressive view of the amount of literary power that has been called forth by the cause of temperance. The whole number must be about four hundred. Of thirty-six in the first column, twenty-one are by clergymen, and that is probably about the proportion. So much for the complaint that "the clergy stand aloof from the cause."

We are glad to learn that the valuable paper referred to is now handsomely on the increase. Several of the leading clergy of Philadelphia have published a recommendation of a wide circulation of it in that city. The cause would be essentially aided by a good circulation of it in this city and throughout the country. Certain it is some new effort must be made to affect the public mind in relation to the evils of intemperance and the importance of some more efficient legislative action than we have, or we shall go backward and not forward.

BEECHER AND ZUNDEL'S NEW MUSICAL NOTATION.—This system, a specimen of which we gave a few weeks ago, has been tried by Mr. Beecher, in the instruction of a large class in Brooklyn, with so much success that, at the close of a course of fifteen lessons, a general desire was expressed for another course, which Mr. B.'s engagements precluded him from giving. A resolution offered by Mr. J. T. Howard, was unanimously adopted.

"Resolved, That we regard the system of musical instruction introduced by Messrs. Charles Beecher & John Zundel, as uniting simplicity with thoroughness, and as meriting the attention of all interested in the promotion of congregational singing; that by the use of this method, congregations may be taught to sing in a shorter time than is necessary in the old mode of instruction; and that we recommend the study of the METRONOME to all persons who design to become teachers of vocal music."

Youmans' Chart of Chemistry, published by Youmans & Birdsall, 82 Nassau-street, shows at a glance the combinations and formations of most of the common objects in nature, with their atomic proportions, and other principal characteristics. This is done by an ingenious arrangement of colored squares, differing in tint and size, which are so arranged as to exhibit the elements of chemical knowledge in a manner singularly clear and instructive. It ought to be in every school where knowledge has advanced beyond the multiplication table.

Æsop's Fables, a new version, chiefly from original sources, by Rev. Thomas James, M.A., with more than fifty illustrations, in the style of Grandville's La Fontaine, designed by John Tenniel. Published by Robert B. Collins, 254 Pearl-street. We got a great deal of instruction from the pictures in Æsop nearly half a century ago, but these are so much more expressive, that they seem almost to talk, and give added verity to the narratives.

"The Opal" is a new paper, published at the New York State Lunatic Asylum, Utica, on the first of each month, at 50 cents per annum.

The Opal is a precious stone, peculiarly beautiful from its constantly changing color, and in many portions of the East is thought to possess the singular power of preventing sickness and sorrow; and mothers, not unfrequently, bind it upon the heads of their children, as the strongest possible pledge of parental devotion.

Come, hither, my child, and bend thy knee,
And lift thy face to mine,
I would keep from an sad sorrow free,
A brow so fair as thine.

Thine eye is soft as a young gazelle's,
Thy step so light and wild,
And Music has thrown her magic spells
Around thy voice, sweet child.

Thy lip doth rival the coral's glow,
And only feeds on bliss;
And on thy cheeks of stainless snow,
The rose has left a kiss;

And the silken waves of thy flowing hair
Outshine the Campac tree,
Oh! all of beauty the angels wear,
Is prototyped in thee.

Fortune has granted my earnest boon,
This Opal for thy brow;
So time may roll, each waning moon
Will find thee fair as now.

And sorrow will flee thy lightsome heart,
And sickness touch thee not,
And Death may burnish his fatal dart,
Thou 'lt kindly be forgot.

"The Fathers of New England.—Religion their ruling motive in their emigration." A sermon by Rev. S. W. S. Dutton, pastor of the North Church, New Haven.

Rev. Mr. Collyer's Review of Rev. W. W. Eells' Thanksgiving Discourse at Newburyport. Mr. Eells seems not to have received due honor from the Union Committee. His reviewer is a minister of the Methodist Episcopal Church, and preached his review from the text in Prov 18:17.

"The American Union," a discourse delivered Dec. 12, on the Annual Thanksgiving in Pennsylvania, by Henry A. Boardman, D.D., highly lauded by the Castle Garden party.

"Semi-Centennial Sermon in the First Presbyterian Church of Rome, N. Y." By W. E. KNOX. There are but few churches west of Utica, older than the one which was formed in 1800, at what had for nearly fifty years been known as "Fort Stanwix." Is it now too late to restore that historic name, in place of *Rome?*

A Sermon, detailing the woes inflicted by intemperance throughout Christendom in three hundred years from the Reformation, by Rev. Lebbeus Armstrong.

Rev. Edward Lathrop's sermon at the opening of the new Baptist Tabernacle in Second Avenue, is on the subject of "Metropolitan Influence."

Prof. C. D. Cleveland's "Compendium of English Literature" has reached its seventh edition in a little more than two years. Many of the notes are of literary value, and others are designed to impress upon youth the true principles of the Gospel, in their relation to Temperance, Peace, Liberty, and other practical questions.

The Introductory Lecture before the Female Medical College of Philadelphia, by J. S. Longshore, M.D., is published by request of the class. It has an earnest appeal to women against the employment of men as accoucheurs.

Holden's Magazine, published by Fowler & Dietz, 109 Nassau-street, has in the February number a view of the Crystal Palace, and of Tigre Island.

Littell's Living Age, No. 351, for Feb. 8, 1851, sold by Dewitt & Davenport, Tribune Buildings, has an account of Lady Gale and Lady Harriet Acland, and the extraordinary experience of the latter in our revolutionary war, and afterward for many years in India.

"The Educational Systems of the Puritans and Jesuits Compared."—A premium Essay, written for the Society for promoting Collegiate and Theological Education at the West; by N. Porter, Prof. of Moral Philosophy, &c., Yale College. Published by M. W. Dodd. 95 pages, 12mo.

An edition of John Foster on Missions has been published by E. H. Fletcher, Nassau-street, with an Introductory Essay on the Skepticism of the Church, by Joseph P. Thompson, pastor of the Broadway Tabernacle.

Putz's Manual of Modern Geography and History, translated by Rev. R. B. Paul. The first American edition just issued by D. Appleton & Co., 200 Broadway. It lacks plenty of precise dates.

The same house have published a book of "First Lessons in Composition," in which the principles of the art are developed in connection with the principles of grammar, embracing full directions on the subject of grammar. By G. P. Quackenboss, A. M.

FOREIGN.

The Royal mail steamer Canada arrived at Halifax on Monday at noon. There is no news of the Atlantic. How many hearts sank at the announcement, as the telegraph wires reported from place to place—"NO NEWS OF THE ATLANTIC." Yet there is some hope left. The New York *Sun*, of Wednesday morning says—

We noticed yesterday the arrival of the bark Laconic, after a passage of three months and ten days from Liverpool. If a vessel like the Laconic, fully rigged and manned, is a hundred days in making the passage, how long would it take a huge steamer like the Atlantic, if she broke down or got out of fuel when half way over, to reach New York under sail, or England if she put back? The Laconic had two hundred and fifteen passengers on board.

Cotton has declined nearly ¼d. Fair Orleans 8d. Breadstuffs are dull, and prices rather declining. Trade in the manufacturing districts limited, but steady. Some apprehensions felt of a rise in the bank rates of interest. American stocks unaltered. Freights well supported, and vessels in demand, with an increasing supply of passengers.

ENGLAND.—It is confidently asserted that the Chancellor will have a surplus of no less than four millions sterling for the year. Public expectation is strongly in favor of a large reduction in taxation; and amongst the most prominent articles named, for a reduction of taxes, are the window and paper duties.

The state of Manchester, and the trade of the country generally, when connected with the season of the year, must be regarded as in an universally satisfactory condition. The people well employed, at full wages, with cheap food, spreads contentment everywhere.

FRANCE.—Louis Napoleon appears to have gained, for the time being, a complete mastery over Gen. Changarnier, and the National Assembly.

Amongst recent admissions to the bar is Mr. Wriothesley Baptist Noel, son of the distinguished seceder from the Church of England to dissent.

JEWS OF JERUSALEM.—It is remarkable that the Jews who are born in Jerusalem are of a totally different cast from those we see in Europe. Here they are a fair race, very fleshly made, and particularly effeminate in manner. The young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women.

"WHAT WILL THE GOVERNMENT DO?"—is the question in everybody's mouth, in connection with the still absorbing topic of "Papal Aggression." We suspect that they will keep up a show of doing something until the storm has subsided, and that they will end by virtually and practically doing nothing.—*Chronicle.*

A few days since, one of the London police found a woman, aged seventy-seven years, sitting upon a door-step, gnawing a crust of bread. She was apparently a victim of want. On being searched, 25*l.* 5*s.* 6*d.* in silver, the produce of charity, was found upon her.

The Stockport Mercury contains an account of the sale of a wife at New Inn in the county of Derby, for 5 5s. The husband who sold her was Elisha G., a cattle dealer, and the purchaser was George C., a widower. The wife is young and fair, and cried bitterly at being thus shamefully disposed of. Great country, that.

DESPOTISM VERSUS LITERATURE.—The *Araldo*, weekly journal of Naples, announces the fact that the Neapolitan government has prohibited the sale of the works of the following authors: Shakespeare, Schiller, Molière, Lamartine, Lucretius, Lucian, Sophocles, Sismondi, Thiers, and Humboldt. Among the works of the latter especial prohibitive mention is made of the "Cosmos."

DIPLOMATIC PRIVILEGES.—Lord Palmerston has addressed Her Majesty's Ministers abroad a notification, intimating to them that henceforward the privilege of receiving duty free a certain quantity of wine, on their return from service abroad, is to be limited to such wine as may have formed part of their cellar stock while officially employed abroad, and which they may desire to send home on the cessation of their diplomatic functions.

ANTI-PAPAL FEELING IN FRANCE.—At a recent meeting Mr. Ashurt, the solicitor, said, there was, he believed, a great anxiety on the part of Frenchmen generally, to marry English ladies. And why? Because females in France were so much under the influence of the Roman Catholic priesthood. In a recent letter his daughter had informed him that at a party at which she had lately been present, of eight Frenchmen who were there, seven had English wives.

DRAINAGE OF LONDON.—There has been, it seems, lately, a rather considerable drain of specie at the Bank. It is a great pity that this is almost the only efficient drain that we ever heard of in the City.—*Punch.*

PUBLICATIONS ON POPERY IN ENGLAND.—According to a late number of the London Publishers' Circular, there appears to have been published within *one month* no less than ONE HUNDRED AND EIGHTY books, pamphlets and sermons on the Papal Question.

The steamship Great Britain has at length been sold, for £18,000, and is to be got ready, if possible, to come to New York, and take passengers to the great show.

Rev. W. R. Butler is the 88th Oxford scholar who has joined the Church of Rome. One of our American Episcopal papers, High Church in its tone, gives this warning:

"Let not American Churchmen suppose that because an ocean rolls between, we have no stake in this matter. Every great movement in the Mother Church, reacts powerfully on her cis-Atlantic daughter."

THE FEAST DISLIKED.—At the great lay meeting recently held in London, one of the speakers said he had just heard of a leading Roman Catholic gentlemen, who being asked if he had been to the church of St. Barnabas, (the great theatre of histrionic Puseyism in London, answered, "I never liked mock turtle."

The Glasgow papers state that certain seceders from the Independent Church, under the pastoral care of Dr. Wardlaw, are erecting a chapel in the cathedral style, which will hold but seven hundred persons, yet will cost the immense sum of 10,000*l.*

The Rev. F. Oakeley makes an appeal to the readers of the *Tablet*, in the last number, for help "towards making up a little sum for the bare maintenance of a person, who, by the prospect of downright destitution, is tempted to renounce the faith."

CONGRESS.

MONDAY, Jan. 27, 1851.

IN SENATE.—After a variety of petitions, resolutions and motions, the bill to incorporate the Union Gas Light Company of the District of Columbia was taken up and passed, after adding a clause making individual stockholders liable to the amount of their stocks.

The bill to settle land claims in California, as reported in a new draft, was debated by Messrs. Benton, Berrien and others until there was no quorum, and then the Senate adjourned.

IN THE HOUSE.—Much time was spent in ineffectual motions to take up business out of its turn. The Deficiency bill came up, and two hours were spent in debate on an appropriation of $12,000 to employ additional clerks to carry out the Bounty Land act of last session.

TUESDAY, Jan. 28th.

IN SENATE.—Mr. Hale's resolution, directing inquiry whether any persons or corporations in the District of Columbia undertake to issue bank notes not payable in gold or silver, and whether such issues are according to law, was adopted.

Mr. Badger, from the Naval Committee, to whom had been referred the communication of the Secretary of the Navy, about the abolition of flogging in the Navy, reported a bill to enforce the discipline and promote good conduct and order in the Navy. The bill provided for punishment by dismissal, discharge, and by solitary confinement in irons, not exceeding thirty days, on bread and water.

The California Private Land bill was taken up, and debated at length.

IN THE HOUSE.—Mr. Johnson's bill, giving every man a farm, was taken up, and after much cross-firing operations, was referred to the Committee of the Whole—laid over—121 to 64.

The Deficiency Bill being up and gone through with, a new tariff system, to take place on the first of April next, charging iron at the average prices of the last ten years, and raising the duties on sundry other things.

THURSDAY, Jan. 30.

IN SENATE.—Mr. Ewing reported a resolution authorizing the Smithsonian Institution to fund $150,000 of their accumulated interest, and add it to the Permanent Fund now in the U. S. Treasury. The California Land Claims were the principal topic of debate, the question of interest being whether the immense grants of lands to the priests for their "Missions" are still valid or not.

IN THE HOUSE.—Mr. Giddings asked but did not obtain leave to offer a resolution, calling on the President of the United States for any correspondence with foreign powers, concerning the imprisonment of colored seamen in Southern ports. Mr. Burt reported a bill, allowing disabled military officers to retire and enjoy their pay and rations. Mr. Giddings regarded officers of the army as having no higher claims than those in the civil service, and he denounced the bill as the commencement of a system of pensions. Laid on the table, 94 to 89. The New York Mint bill took the remainder of the sitting.

FRIDAY, Jan. 31.

IN SENATE.—Mr. Mason's resolution of inquiry into the propriety of paying Spanish claimants arising out of the Amistad case, was taken up. Mr. Chase repeated circumstances of the Amistad case, and denied any justice in the claims against the United States on account of those claims. Mr. Hale said this claim was the most outrageous demand ever heard of in these days of perfect harmony and fraternal love. When agitations were quieted, it was not safe to push the moral sense of the people too far by such claims as these.

Mr. Clay could not but see the proof that the peace and harmony of the recent measures were effectual. The agitation of domestic slavery was at an end, and the Senator from New Hampshire, and those who act with him, seize upon every question relating to the foreign slave trade and endeavor to make some capital out of it, to revive agitation on domestic slavery. The Senator admits that the party of which he has been a leader is now at the bottom; and there I hope they, and all others who desire agitation on domestic slavery, will remain forever. I believe they will never rise again to disturb the country.

Mr. Hale said he had never introduced agitation. He did not introduce the Slave Trade project the other day, nor did he introduce this proposition. The Senator from Kentucky undertook to read him a lecture on his personal character. He was lectured under the belief that he was at the bottom; he knew no one more capacitated from experience to lecture on conduct becoming those at the bottom, than the Senator from Kentucky. He was not a candidate, but he would venture to declare that any man who placed himself as a candidate for popular favor in any State in the Union on the ground of being the author or supporter of the quiescent compromise of the last session, would find himself in the position of the man spoken of in the Greek fable, who, when the ship was wrecked, and while every one seized something to support him in the sea, unfortunately took hold of an anchor and was carried to the bottom.

The Chair said he must arrest this debate; the compromise was not the subject before the Senate.

Mr. Hale.—According to military law, when a man is arrested, he gives up his sword; I yield.

Mr. Yulee moved that the resolution lay on the table. Lost—yeas 6, nays 53. The six yeas were

Editors' Cable.

THE MEMOIR AND WRITINGS OF JAMES HANDASYD PERKINS. Edited by William Henry Channing. In two volumes. Boston, Crosby & Nichols, 1851.

These beautiful volumes embalm the memory and the literary memorials of a spirit too sensitive and ethereal for its earthly tenement, which was pensive even in its purest pleasures, and which terminated a life-long struggle between its despairing grief at human woes and its hopeful sympathy with human progress, by anticipating its call to the invisible world. In the memoir which the hand of one almost a brother has so affectionately wrought, we first meet the image of a delicate and pensive youth, nursed in the lap of luxury, gifted with a poetic imagination, and a soul in exquisite harmony with the beautiful and the true, precocious in intellectual development, and keenly sensitive in his moral sympathies and perceptions, but poorly fitted for the rough and eager strifes of life. We trace this youth through the discipline of the boarding school, and of a country life on the banks of the Nashua; next we find him in the uncongenial atmosphere of the counting-room, where his soul grows sick of the practised deceits of trade, sick of society, sick of man; then tossed upon the sea of infidel philosophy till he finds a temporary rest and anchorage in "The Friend;" again, a more blithesome wanderer in foreign climes, but still restless and unsatisfied; next wavering between the professional and the active, now a lawyer, now a trader, now a farmer on the broad prairies of the west; then giving himself up to the companionship of books, and yielding affluent contributions to periodical literature in prose and verse; at last finding his congenial element as a minister of religion in the pastoral charge of the Unitarian Society of Cincinnati, the friend of the poor, the eloquent advocate of reform, the guide and instructor of the young, and the preacher of a truly liberal and Catholic faith. But his generous and sensitive spirit could not find rest even here. A seeker of truth, he recognized much that was true in the Orthodox faith, and he resolutely sought to break down the antagonism between his own denomination and Trinitarians. Failing in this, he threw up his office, and devoted himself to the Ministry at Large among the poor.

In a letter to his people, who had solicited him t withdraw his resignation, he said,

"I should wish it to be fully understood, that I become the head of your society again (should I do so) with the hope and purpose of leading you to leave the dogmatic, sectarian ground of Anti-Trinitarianism, and to assume that of a more *practical Christianity*, having as its basis these points:—

"1st—Faith in the perfect trustworthiness of the Gospels, in their essential inspiration.

2d—Faith in Jesus, as God revealed through man.

3d—Faith in God's constant presence and ceaseless intercourse with human souls.

4th—Faith in regeneration and the forgiveness of sins.

5th—Faith in a future life of retribution.

6th—Faith in the power of Christianity to cure the evils of the world."

From a discourse preached in connection with this letter, it is apparent that although Mr. Perkins continued to reject certain metaphysical presentations of the Trinity, he yet believed that there was in the doctrines of the Trinity and Atonement a vital truth, which however above our present comprehension in all its bearings, should be received in faith and should influence the life.

Although the society to which he ministered would gladly have retained him as its pastor, yet fearing that his views were not quite acceptable, he withdrew to a more private sphere, and lived in his family, his library and his school, interspersing his social and literary hours with visits of mercy to the poor and the ignorant, the vicious and the criminal. In such occupations his life passed smoothly by, till on a fatal evening of December, the protracted absence of two of his children from home, and their supposed loss, threw him into a nervous paroxysm, to calm which he went out to walk, and seeking the ferry-boat, threw himself overboard, and sank beneath the cold wave of the Ohio.

As a poet, Mr. Perkins never attained an elevated rank or a general reputation. But as a writer of tales and sketches, and a contributor to the leading reviews, few writers in the country have surpassed him. The volume of selections, chiefly from the pages of the North American and the New York reviews, contains articles (in particular that upon Mahomet and that on the French Revolution) that deserve to pass into our permanent literature. One word as to the Memoir. It opens with this beautiful, life-like sketch:

"The first image that rises is of a bright-eyed boy, with dark, curling hair, olive skin, and slight figure, hovering about an aged nurse, who seemed to have sole charge of him. 'Aunt Esther'—as he used to call her, with form bent by age and crippled by rheumatism, with face brown as parchment, seamed by wrinkles, and utterly ugly but for the love that illumined it, so deaf that only shouting directly in her ear could carry meaning to the brain, slow-moving, slow-thoughted, but patient and inexhaustibly kind Aunt Esther,—how she reappears from the past, with that half-playful, half-plaintive gipsy-looking boy hanging round her in the lonely nursery!"

But the stream of narrative that begins thus clear and beautiful, is soon made sluggish and turbid, by being forced through the set and tortuous channels of a vicious rhetoric. The style becomes at times turgid almost beyond endurance. How strange that a man who can write good English, should choose to write in a tongue, which as Edgar Poe says, is neither English nor Kickapoo, but Channingese.

LETTERS FROM THREE CONTINENTS. By M., the Arkansas Correspondent of the Louisville Journal. New York: D. Appleton & Co., 200 Broadway. 1851.

Our eldest was learning a lesson in his 'Definer' the other day, when he encountered the word *anonymous*, which with the usual precision of school dictionaries was defined to mean, 'having no name.' So, said he, with boyish fun, "If I had no name I suppose I should be called anonymous." And is it so with thee, dear M., to us all unknown? Was the baptismal formula never pronounced over thee, and didst thou grow up a nameless flower on the wilds of Arkansas? If so we will usurp the priest's office, and christen thee without a sponsor, as Manly, Mirthful, and Melodious, a true Minister of nature and of mind. But verily thou hast a name which loving ones whispered when thou wast far away, and which they read through the guise of an initial; and thou shalt have a name which others will speak with many pleasing associations when thou shalt throw off the modest veil of this title-page. Come then, out with it; be it Mæonides or Milton, Murdstone or Micawber, it shall be respected on thy brow.

These letters are written in the off-hand, dashing style of newspaper correspondence, but they are exceedingly lively, and graphic, and abounding as they do in fine descriptions of scenery, and just criticisms of men, customs, and institutions, they will have in their present form a permanent interest. We give a few paragraphs as specimens.

"It is, I believe, generally conceded that few things are more difficult than to begin a letter, unless, perhaps, it is to end one. Now, although I have written to you too often to 'play shy' at this late day, and profess modesty, yet, as my *first* letter from this side the great herring pond forms rather an era in my epistolary existence, I could wish to open with a grand flourish, but I rack my brains in vain to find one.

"Most interesting young gentlemen, in 'writing home,' might introduce with safety the stereotyped complaints against England's fogs and rains, and against the traveler's bugbear, the custom-house. In my case, fate was most cruel to be kind, for, unfortunately for my fame as a correspondent, the sun waged with the smoke a doubtful contest, during which he would sometimes shine forth most gloriously. And, though I thus escaped a ducking, I lost the opportunity of pouring forth some touchingly pathetic strains against the suicidal climate of Britain, which I had already cut and dried for the occasion. But, to make the matter worse, I happened to be bearer of dispatches, and thus escaped the misery I most wished to endure—of having my dirty linen tumbled forth into the garish light of day, and my whole wardrobe rummaged through by the insinuating fingers of custom-house officers, for I longed to rail against the 'insolence of office,' which I should have done most eloquently, had I not been exempted from 'those ills' that travelers are 'heirs to.'

"So you see I cannot be grandiloquent, and really find it difficult to be commonplace. I have concluded that a man's brains are very much like precocious children, and will not always 'show off' when bidden. My very anxiety to say something especially original—my desire to render my first letter from 'abroad' extra spicy and agreeable, has tumbled me into a deep well of silence, from which I can scarcely escape without bringing up with me, in the bucket, an alarming quantity of nonsense. But I hope you will not be flooded this time, and I promise you to be less bewildered by sight-seeing for the future, and to tumble into no more wells. * * *

"As my first bill in England made me stare, notwithstanding all I had heard of the expensive living, I cannot resist the temptation of giving its amount and one or two items. We were in Liverpool twenty-four hours, and my bill at the hotel, which had been recommended as 'a very nice place, and very *moderate* in its charges,' was five dollars. Our dinner consisted of turtle soup, salmon, and mutton chops; but, as all an Englishman's ideas of *heaven* seem realized at the dinner-table, I suppose the hosts think that a glimpse of paradise, however indistinctly afforded by a plain dinner, should be well paid for, and charge accordingly. One item of the dinner was, 'turtle soup, 75 cents.' The idea of charging such a sum for a plate of turtle soup in a seaport town, when a man can get a much better plate at Walker's in Louisville, fifteen hundred or two thousand miles from the sea, for a dime, and have a "glass of something" thrown in! I do not mean to blame a stupid Englishman for not having as good soup as Walker, for only a man of parts could; it is the charge I speak of."

THE ISLAND WORLD OF THE PACIFIC. Being the Personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other parts of Polynesia. By Rev. Henry T. Cheever. New York: Harper & Brothers. 1851.

The predecessor of this volume, "The Whale and its Captors," had an extensive sale in this country, and was re-published with favor in England, under the auspices of Dr. Scoresby. We predict for this a reception as warm and as general, at home and abroad. The descriptive talent of Mr. Cheever was developed many years ago to the admiration of the readers of the *New York Evangelist*, by his letters from Spain and the Mediterranean, and also more recently by correspondence from the Pacific Islands. With the descriptive, Mr. Cheever combines happily the reflective talent, and thus interweaves moral and devotional sentiment with brilliant and poetic sketches of scenery and incident. Indeed if we have any fault to find with him as a writer, it is that the affluence of his mind in this respect leads him to an excessive indulgence in the allegorical, and that he too often forsakes the actual for the ideal. But this after all is a pleasing fault, and to many is rather a charm.

In this volume one will find all that he can desire to know of that island world, whose relations to geographical science, to commerce, and to missionary enterprise, are of such rare historic interest. Everything pertaining to the physical structure of that world, and to its social and moral history and life, is here graphically and truthfully delineated. By giving this book their imprint, the publishers have made a needed but tardy atonement to Christianity and to historic truth, for the libelous caricatures of Melville. The volume is finely illustrated, and is issued in the best style.

HISTORY OF GREECE. By George Grote, Esq. Vol. I. Reprinted from the second London edition: Boston, John P. Jewett & Co., 1851.

It is with peculiar satisfaction that we hail the re-publication in this country of the great work of Grote, which has received much favorable criticism in the foreign reviews. This history is the result of many years of labor and of scholarly investigation. It was suggested at first by the defects of Mitford; but it is not rendered superfluous by the learned and candid work of Thirlwall. The general division of the work, is into two parts; the first embracing Legendary Greece, and the second, Grecian History to the reign of Pisistratus at Athens. Its style is clear and condensed, its narrative ample and consecutive, and its marginal references copious. The work will embrace perhaps ten or twelve volumes, and we hope that the undertaking of the American publishers will be liberally sustained.

THE BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY. The January number, the first issued since the union of these periodicals, partakes more of the character of the *Bibliotheca* than of the *Repository*. This is as it should be. The *New Englander* can fully meet the wants of the educated portion of the Christian community with respect to the discussion of present and practical questions from an enlightened Christian stand point, and with respect also to the more popular presentation of subjects in mental philosophy, in scientific theology, and in sacred literature. The true interest of the *Bibliotheca* lies in maintaining a high standard of scholarship, and especially in supplying the theological world with articles of thorough research and of permanent value. We hope that no promise of a present increase of its subscription list will tempt its conductors to lower the standard of the work in that particular, which has hitherto given it its chief value and has made it an honor to the country. Such a work we are persuaded, will be more and more appreciated and sustained.

From accidental causes, the January number contains an unusual proportion of philosophical disquisitions. Most of these, however, will well repay a careful perusal. Prof. Edwards contributes an article on Collegiate Education which gives a thorough exposition of the advantages and the defects of our present Collegiate system. Prof. Park's comments upon the critique of the Princeton Review on his Convention sermon, evince the logical acumen, the rhetorical skill, and the complete self-possession of one who understands his position and is conscious of his strength. This article has been reprinted in pamphlet form, and will be eagerly sought.

The only improvement to be suggested in the Bibliotheca, seems already to have occurred to the editors, viz.: that each number should contain a *resumé* of the literary intelligence, especially of foreign intelligence in the world of theology, for the preceding quarter.

THE INTERNATIONAL MONTHLY MAGAZINE. Messrs. Stringer & Townsend will not suffer Broadway to be distanced by Cliff-street, in the mechanical execution of a rival monthly. In paper, type, and embellishments, the *International* is a worthy compeer of any of the leading periodicals; while it yields to none in the choice variety of its selections, and the general excellence of its original matter. The February number contains a fine article on Chatterton, the precocious genius of song, whose melancholy fate afforded a theme for some of the finest stanzas of the noble brother spirits that succeeded him in the admiration of that worthy publisher, Mr. Joseph Cottle, of Bristol. This article is embellished with several capital engravings on wood. The editorial conduct of this magazine, is in charge of the Rev. Rufus W. Griswold, a gentleman whose genius and attainments are a sufficient guaranty of its literary merit. The single instance of immoral impropriety, in a translation from the French, to which we alluded in a former notice, was the result of inadvertence, and the character and taste of the editor, and the wishes and interests of the publishers, will alike guard against its repetition. We can safely recommend this magazine to our readers.

HOLDEN'S DOLLAR MAGAZINE. It is a mystery to us how so much matter and of so good a quality can be afforded for one dollar. The editor's table is of itself a volume of entertainment in the course of the year. The February number is illustrated with a frontispiece of the Chrystal Palace erected for the World's Fair, and with some droll physiognomies of Mr. Schmidt, during a night-ride in the Harlem cars.

A Sketch of ADONIRAM JUDSON, D.D., the Burman Apostle. By Daniel C. Eddy. Lowell: Nathaniel L. Dayton. 1851.

This brief memorial of the pioneer missionary who has so recently been summoned to his rest, will be welcomed by all who are interested in the missionary enterprise. We were never more forcibly struck with the emptiness of earthly titles, than on seeing the D.D., appended to the name of one who lives in the grateful memory of tens of thousands. His highest title was that bestowed by a heathen inquirer, "Are you Jesus Christ's man?"

HARPER'S NEW MONTHLY MAGAZINE. The February number furnishes a series of beautiful embellishments to Goldsmith's Illustrated Traveler; and enlivens its pages with choice bits of humor from Punch and from Mayhew's Comic Almanac. The more substantial matter is selected with a happy appreciation of the varieties of taste in the reading public.

THE NEW DIDO; An Honest Laugh at Honest People. New York: Henry Kernot, 633 Broadway. 1851.

Both the plot and the wit of this production, are yet too latent to warrant an opinion of its merits. The versification is tolerably smooth, with occasional sparkles of humor and sentiment, but the 'time to laugh' does not seem to have come. Whoever buys it for this, must take it on faith; however he will get a pretty pamphlet for his money.

NEW MUSIC. Messrs. Firth, Pond & Co., No. 1 Franklin Square, have published the following:

THE SPIRIT CHILD, or the Guardian Angel. Composed by John Blockley. A piece of very sweet and tender expression.

THE DRUNKARD'S WIFE. Arranged for the piano-forte by George Loder, Esq. A most effective plea for temperance.

THE WIFE. A touching ballad, composed by Edward Le Roy; and TAKE ME HOME TO DIE, or the Last Request, by I. B. Woodbury—a pleasing melody, fitly expressing one of the most tender sentiments of the grief-stricken heart.

We add in this place the following suggestions respecting Periodical Literature, from an intelligent correspondent at the West.

GENTLEMEN:—Why should not a western man have something to say about the Periodical Literature for which we in the West are dependent upon New York and Boston? You who are at the centers of publication cannot understand our perplexity in this matter. We wish to keep up with the progress of thought which is so rapidly and largely becoming absorbed by the various forms of Journalism. But we cannot afford to take several periodicals. There are too many of the same kind, and not enough of some kinds for us. The elements which the ministers, and educated and Christian laymen of the West would fain secure, are scattered in too many periodicals for their means.

To illustrate: It has been impossible for a western minister (especially a Home Missionary), to take the the Bib. Sacra, Bib. Repository, and New Englander, and take any literary (secular) periodicals besides. Then if he should take the last two he must lose the profoundest and most learned theological articles, and borrow the Methodist Quarterly from the neighboring local preachers, for information of theological publications abroad. If the first two, he must lose the popular religious thought of New England, on the great moral questions of the day. The union of the Bib. Sacra and Bib. Repository is a relief and if the united quarterly will rival the Methodist Quarterly in fullness of intelligence respecting foreign theological literature, perhaps the arrangement will be as perfect as can be expected.*

But we want to know something of English and continental journalism. "The Quarterlies" would break us, and if we take one, say the North British, we must forego the benefit of the rest. The sturdy, rich, and somewhat liberalized thought of the North British is good and useful, but it is not all we want. We must then resort to some of the American compilations. If the Eclectic were what it was at first (with some improvements), it would almost entirely meet the wants of such readers at a distance. It has dropped the foreign element, and we feel it as a great loss. Most of its strongest articles are given in the Living Age, and more cheaply, with additional lighter matter. But the Living Age is hardly a periodical for library binding. Harper's, of course, is for the million, and can be seen on the parlor tables of many of our laymen and parishioners. The conductors of the International have many just views of what such a magazine should be. Tact, skill, extensive "pen-readings," familiarity with English, French, and German periodicals, and a sharp observation of movements in the world of letters, are everywhere manifest. If instead of a long story, occasionally, the International would give a translation from the Studien und Kritiken, and the Revue des Deux Mondes, for instance, or if the Eclectic could resume its first and best character, abating somewhat the dryness of physical and exact science which then marked it, or if a union could be effected between the two, and the characteristics of the former Eclectic and the present International be blended in a new four dollar magazine, somewhat larger than either is now, an immense western circulation might safely be predicted. It is pleasant to see that *all* our magazine literature is improving, and that publishers and editors are aware that the days when the Buffo and Laura Matilda literature were exclusively popular, are gone.

*The generosity of the Messrs. Merriam, of Springfield, in sending a large number of copies of the New Englander to Home Missionaries, is beyond all praise. They are intellectual benefactors to the whole West. *Who will do likewise with the new Bib. Sacra?*

For the Independent.

BIRTHDAYS.

The day that marks the close or the beginning of the civil year—the day that is noted in the calendar as the birthday of a nation—the first Sabbaths and the last Sabbaths—the Thanksgivings and the Half-Centuries, furnish frequent occasions to the Pulpit and the Press, to utter great lessons of wisdom to thousands of hearers or readers. And this is well.

But there is another day, an anniversary of more especial interest to each individual, than any other can ordinarily possess; and that is, one's *Birthday*. The lessons which this day teaches are one's own. He cannot lose their force by dividing them with his neighbors and friends. They are not theirs, but his. The year which he closes is—*was*—his. The year which he begins is to be, if completed, an integer of *his* life, not *theirs*. The day, with all its associations—its retrospect of gladness and gratitude, or of penitence and remorse—its resolves of future and nobler doing—its anticipations of coming good or evil—its cowardly fears or its God-trusting hopes, are all of and for himself. No stranger intermeddles with his joy, nor intrudes upon the solemnities of an hour thus consecrated to himself, so peculiarly and sacredly his own.

The preacher from the pulpit could address but few of his congregation on their birthdays, nor will this article reach the eyes of many of its readers upon theirs. But to some of them this day of sacred associations is not far off. Reader, let it be a day full of profitable instruction to your own soul. Let thought after thought appropriate to such a day, arise and pervade you with its solemnity.

A venerable man of ancient time, marked the recurrence of his birthday with this language—"This day I am eighty years old." The writer once listened to an interesting discourse by a venerable patriarch in the ministry, founded on those words, and preached on the eightieth anniversary of his own birthday. Peculiarly solemn and interesting as an eightieth birthday must be, there are aspects in which no less of solemnity attaches to every birthday. Whether you can say—"This day I am twenty or thirty, or fifty years old," it is a truth of momentous interest, that a very considerable portion of the sum total of your earthly being, you know not how large a proportion of the whole, *is finished*. A definite period of years is numbered, and gone to a past eternity. You cannot call them back—you cannot live them over—you cannot alter nor blot one page, no, nor a line, from the record of those years, made up for the examination of the Great Day.

It is now too late to alter the past. But you may look into that past, and gather up from its wasted hours, and broken resolutions, sad, yet profitable lessons for the future.

God has given you a work to accomplish. Have the years past seen the accomplishment of their portion of that work? If not let your diligence be doubled in the future. Let the time past suffice to have lived in indolence, or to have worked the works of darkness and of sin.

And you ask for the future. But God has drawn over it a veil which you cannot penetrate. The reverend father alluded to looked upon his future as necessarily short. And yet ten years of *active life* were added to the eighty, before he lay down to die. You and I may be in the strength of early or middle life, and not a tithe of that remnant remain to us. Our only rule must be to "work while the day lasts," "redeeming the time." Let us so improve the lessons of this anniversary, that the soul shall be fully matured for its immortal birth. H. S.

Cumberland County, Me.

For the Independent.

MY BIRTHDAY.

"O world! so few the years we live,
Would that the life which thou dost give,
Were life indeed."
Coplas de Mauripue.

Once more complete the yearly round,
I reach the quick-returning bound
From which I ran:
Swift as the winged arrow speeds,
Behind me far the way recedes,
A wasting span!

I pause to count the perished years,
And weep with unavailing tears,
Their rushing haste;
Like shipwrecks scattered on the strand,
They lie half-buried in the sand,
A fearful waste.

Yet 'tis not that our years are few,
And speeding all so swiftly through,
That moves the tear;
'Tis that the golden moments given,
A treasure to lay up in heaven,
Are squandered here.

O thou whose Spirit only gives
The life in which my spirit lives,
To thee I call:
Mold every purpose to thine own,
And let me give to thee alone,
My life—my all. W.

SETH LEWIS.

Hon. Seth Lewis, of Louisiana, was born October 14th, 1764, in the State of Massachusetts, whither his parents had temporarily removed from Connecticut. Early in the year 1775, his father, who had been ruined by security debts, sought a home in the great Mississippi wilderness, where a good many New-England men—among them the father of President Dwight—met sad disasters of every sort in seeking to mend their shattered fortunes. With a family consisting of his wife and eight children, he settled on the Big Black river, in the territory that now constitutes the State of Mississippi. In the first summer, the family was reduced to extreme suffering by sickness and want, and their misery was finally crowned by the death of both parents. The eldest brother, Daniel, undertook the duty of protector, kept the family together, and removed them to Manshac, then a flourishing settlement on the Mississippi. The border troubles incident to the revolutionary war drove them to Plaquemine, then under the Spanish government, and soon after, Daniel was drowned in the river, while on his way to New Orleans on business. This was a terrible blow. The family were now orphaned, homeless, and unprotected. However, they assisted, advised, and sympathized with one another, with that love and devotion, which should always characterize brothers and sisters, and which, in noble minds, become more ardent in distress and sorrow. They hung together as much as possible, and maintained themselves in tolerable comfort; and, ultimately, all assumed the most respectable positions in society.

Seth was now eleven years old, penniless, friendless, and homeless; but he would not burden his sisters with his support, but determined to shift for himself. In an autobiographical sketch of his life which he wrote for his children, he speaks of the many difficulties and dangers he had to encounter, and says, "It sometimes seems a wonder that I did not sink under these things, or become reckless, or, go to ruin." But he had religious parents, who started him in the right road. They impressed his heart with good principles. Moreover, about the time he was cast adrift "on life's rough sea," he was in the habit of reading a book called "Reflections and Maxims Concerning the Conduct of Human Life," to which he attributed an influence on his mind and character, second only to that of his parents' teachings. Furthermore, a circumstance occurred about this time, which led him to read and study the Bible, with a view of becoming acquainted with its doctrines. The impresions gained from these several sources were never effaced. They influenced every act of his life, and perhaps ultimately caused his unition with the church militant on earth, and finally with the Church triumphant in Heaven. How intensely careful, then, should every parent be to give his children an early start in the right road.

He engaged in various avocations, using such scanty means as were in his power to improve his mind, for many years, until the year 1790, when being in Nashville, he contracted a friendship with Andrew Jackson and Col. Josiah Love, who persuaded him to study law, and when he entered upon that profession, he found, as he said, that he "had for the first time struck the right chord," and he soon rose to distinction and acquired extensive practice.

In 1800, considerations of the health of his family induced him to emigrate southward; and, having received from President John Adams the appointment of Chief-Justice of the Mississippi Territory, he settled in Natchez. He organized the Judiciary of the Territory, and continued in the office three or four years, when he resigned, owing to the inadequacy of the salary, and because he desired to pursue the practice of his profession, which he did, with much distinction and pecuniary success, until 1810—holding the office of Attorney-General a part of the time—when he removed to Attakapas, La., (having received the appointment of Parish Judge,) where he purchased a large tract of land, and engaged in planting.

The purchase of this land, and other causes, concurred to involve him in great embarrassments, which will be here spoken of in his own words:—"And here some serious reflections occur to my mind, at which the world might smile in derision, but which every true Christian understands, and appreciates. When I look back upon the motives that actuated me in that removal, and consider the events to which it led, I cannot but perceive the hand of Providence thwarting all my plans, but ultimately overruling everything for my greatest good. I was then fully bent upon laying up my treasure on earth, and all my plans were laid for that end. I thought that the schemes I had then devised, and begun to execute, must succeed. And if it had been so, and I had continued prosperous as I had been, it is more than probable, nay, it is almost certain, that I should have lived and died in the sole pursuit of earthly gain,—and how fatal this must have proved, every Christian knows. But Providence was pleased to order things otherwise. Every part of the plan I had formed, came to naught. Every kind of business I undertook proved a failure, while the interest on a heavy debt I had contracted for the purchase of lands, continued to accumulate—involving me deeper and deeper in pecuniary difficulties and distress, until at length, on whichever side I turned my eyes, I could see nothing but ruin staring me in the face. And this it was that first taught me the vanity of all the riches of this world, and caused me seriously to inquire after something that might properly be called the true riches; and it is a remarkable fact, that, no sooner had I made the firm resolve to give up the world, and lay up my treasure in heaven, than I found my difficulties giving way—the prospect before me brightening—and finally a way opened, by which I was enabled to clear myself of all my embarrassments, and retain a competence sufficient to enable me to maintain my family, and complete the education of my children. And I can now look back and see that Providence, in a way that I least expected, had laid the foundation of my ease and comfort during the remainder of my life."

With him, religion was a matter of judgment as well as feeling; therefore, with his inquisitive and powerful mind, he obeyed to the letter the command, "Search the Scriptures." In 1817, he and his wife joined the Methodist Episcopal Church at Opelousas, La., then under the pastoral charge of the Rev. Thomas Nixon, of the Mississippi Conference. Thenceforward he diligently studied the Bible, with all the lights he could get, until finally he became a profound and accurate biblical scholar. "The Restoration of the Jews" is one of the results of his twenty-five or thirty years' investigation of the prophecies.

In 1813, Judge L. was appointed Judge of the Fifth Judicial District of Louisiana, which appointment he held for twenty-seven years. In 1840, after acting as Presidential elector for Louisiana, he retired to private life. As a man, his conduct was without reproach in all the relations of life; as a Christian, his walk was most exemplary; as a lawyer, he was distinguished for learning and ability; and as a jurist, he was long considered one of the ablest of the Louisiana bench. The evening of his life was spent in dignified and comfortable retirement, and in tranquillity of mind. How could it be otherwise, when he was beloved by all who knew him—highly respected throughout the State of his residence—blessed with descendants that gladdened his heart, and a partner whose untiring and affectionate care smoothed his declining pathway;—when he could look back upon a well spent life, and forward to a Christian's hope.

His death was a fitting close of his life. On the 15th of November, 1848, in the 85th year of his age, he sank peacefully to rest.

MISCELLANEOUS.

How Elder A. got the Better of his Neighbor.

Elder A. had a neighbor whose conduct was "very trying" to him, and who in the end was overcome by Elder A., or rather by the truth as illustrated in the Elder's consistent life. A friend from abroad was visiting him, and saw this neighbor under rather peculiar circumstances, which led him to ask the question, "who is that man?"

"He is," replied Elder A., "one of my teachers in theology."

"One of your teachers in theology! He does not look much like a theologian. He looks more like a patron of the whisky bottle."

"He is one of my teachers in practical theology. I learned from him something of the meaning of this clause, 'Charity beareth all things.'"

"I understand you. He is, as I should judge from his appearance, a very troublesome fellow."

"He has given me some trouble, but he has also been of great service to me. He has obliged me to learn a great many things which I should not have learned, so far as I can see now, if it had not been for him. Grace will enable us to turn hindrances into helps."

Before the close of his ministry, Elder A. had the pleasure of baptizing his troublesome neighbor. The consistent life of the minister was, he stated in relating his experience, the principal means of his conversion.

Elder A. was remarkable for insisting on the duties of honesty and veracity. He never allowed his hearers to entertain the idea that religion could be separated from morality, and that any amount of activity for the conversion of souls would atone for a neglect of strict integrity. He often used to say that if a man had not religion enough to make him an honest man, he had far religion enough to go to heaven with. Every man will go to his own place. Heaven is an honest place, and no knave, however solemn may be his face, or long his prayers, will ever go there. He has his own place to go to.

In one of the revivals which followed his labors, a man who had several times failed in business as a merchant, and it was suspected had made money by failing, professed to be converted. He desired to join the church, but Elder A. was strict in his examinations. He pressed on his attention the example of Zaccheus. The man was willing to confess his sins, and to condemn them, he was willing to confess that he had defrauded many, but he was not willing to make restitution. He would fain have his penitence and confession atone for the past—he seemed to regard conversion as a sort of moral bankrupt act. Elder A. saw him particularly that in his opinion he could not be a Christian if he held on to his iniquitous gains. "I am thankful," said Elder A., that my opinion can't make nor unmake a Christian. I am thankful that my keeping a man out of the church will not keep a man out of heaven. I must act according to the light that I have; and as I read the Bible, it teaches me that the dishonest man must, if he would be a Christian, not only refrain from dishonesty in future, but make restitution to the injured so far as it may be in his power."—*Watchman & Reflector.*

"A LIVE MEMBER."—we were somewhat amused with a typographical error which recently fell under our eye in reading a proof-sheet. The compositor had made his types to assert that a certain good brother was constituted *a live member* of a benevolent association, by the payment of a certain sum. Of course, we marked the error for correction; but we could not help cherishing the wish that the statement might be found true as it previously stood. The making of life members may be well enough; but there is vastly more need of an increase of really *live* members in all churches and associations.

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